

For the Rev. Mr. Harris

A
DISCOURSE
OF THE
Nature and Necessity
OF
FAITH
IN
Jesus Christ :

WITH
An ANSWER to the Pleas
of our Modern UNITARIANS
for the Sufficiency of Bare Morality
or Meer Charity to Salvation.

By NATHANAEL TAYLOR.

L O N D O N :

Printed by R. P. for John Lawrence, at the
Angel, and Thomas Cockerill at the Three Legs,
in the Poult-y. 1700.



Mr. TAYLOR's
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Faith in Jesus Christ.



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T H E

Epistle to the Reader.

'**T**IS a Common Observation of Heavy Bodies in their descent, that the further they fall, the swifter they move; the Exact Proportions whereof, some curious Men pretend very nicely to calculate and adjust: The Cause whereof, the Ancient Philosophers will have to be an Internal Principle of Gravity; but Modern ones tell us, 'tis the Pressure of some fine and subtle Particles of Matter; the more of which gets on their Backs, the greater is that Force wherewith they push 'em forward, and send 'em a-going. Something like this there is in Heresy: For when once Men have taken one Step over the Fatal Precipice, what through the Weight of the innate Principle of Corruption, and what through the secret Influence

A 3 of

The Epistle to

of the Invisible Powers of Darkness, down they tumble apace, with greater speed every day than other, till they drop into the Lake of Open Infidelity, which lies at the Bottom; and whither their Next fall will be, is easy to determine.

We have a Proof of this in some of the Foreign Unitarians. They began with denying the Deity and Satisfaction of Christ. Thence Franciscus Davidis, Christianus Francken, Glirius and Others proceeded to deny the Lawfulness of giving Religious Worship to Him: with whom, in This, our English^a Unitarians who are their Spawn, do generally fall in.

Smalcius reproaches this Tribe, as Persons of ^b little understanding, and puff'd up with a Jewish Spirit. Nie-

^a Brief Hist. of Unit. p. 109. Ans. to L. Milb. p. 46, 7, 8, 9. Consid. of Explic. of the Trin. p. 11, 13, 27, 28, 59.

^b — Aded ut homines isti non multum intelligere dici possint, qui Spiritu Judaico inflati, &c. Smalcius de Divin. J. Christi, cap. 24.

mojevius one of the Unitarian Fraternity says, ^c they are ignorant of Christ, have never tasted how kind and sweet the Lord is; and that 'tis most certain, that All who are of this Strain are Pseudo-Christians, or Luke-warm ones, and are not built on Christ as lively Stones. And Socinus himself every-where thunders against 'em as Jews ^d and Mahometans, more than Hereticks, unworthy of the Christian Name, who did in reality and in their Hearts altogether deny Jesus to be the Messiah; That nothing more wicked could have been invented for ^e depraving our Religion; that 'tis Impudence in them to profess themselves to be

^c Socini Opera, Tom. 1. p. 398. Col. 1. & Tom 2. p. 466. Col. 1. For we have several Epistles between Niemojevius and Socinus twice over: and somewhat more largely in the First Tome than in the Second.

^d Oper. Tom. 1. p. 400. Col. 2. it. p. 656. Tom. 2. p. 467. it. p. 535. it. p. 538. Col. 2.

^e Resp. ad Wiek. Tom. 2. p. 538. it. p. 470.

The Epistle to

Christians; that they can't be saved; and that Palæologus for this reason was justly left of God to turn Papist, to be put to Death in this World, and be damned in the next.

And in another place, he Brands 'em in the Cheek. For he tells us he never knew ^a one Good Man among 'em all; but he had seen or known Many of 'em that were turn'd Epicureans, and down-right Atheists; which (saith he) is not at all to be wondred at; for this Opinion of theirs do's by a short Cut, lead 'em to Epicureism and Atheism.

Notwithstanding all this Heat, it will be Impossible to maintain the giving Religious Worship to Christ, when his Deity,

^a —Neminem se ex istorum numero adhuc novisse qui Christianâ pietate & vitæ Sanctimoniâ esset præditus; immo nonnullos ex ipsis se vidisse aut scivisse Epicureos & plane Atheos factos. Nec mirum esse, cum hæc ad Epicureismum & Atheismum homini Christi sacris initiato via Compendiaria quædam foret. Socin. Op. Tom. 2. p. 773. Col. 1.

*the Foundation thereof, is denied. For Religiously to Pray to a meer Creature is vile Idolatry. And Socinus was on another Account the unfittest man in the world to pronounce so severe a Censure. For he affirm'd only that it was lawful ^b to Invoke our Blessed Lord (and then too we must be sure it be only ^c in matters belonging to his Church) but it was no commanded Duty: Though, he says, we are required to * Adore and Trust him: For which Niemojevius, though at other times he flatters and fawns upon him; yet tells him on this occasion, that he had wholly ruin'd their Cause (as indeed he had); and that he talk'd ^d Impertinently, and by his good Leave a little Inconsiderately. Add hereunto what Socinus saith in another*

^b Socin. Op. Tom. 2. p. 465. Col. 1.

^c Ib. p. 803. Col. 1.

* Ib. p. 715.

^d Facis id Impertinenter, immo (pace tuâ sit dictum) minus considerate. Ib. p. 470. Col. 2.

^a place, and which in vain he do's elsewhere
^b endeavour to soften and excuse; that if
^c any man hath but so much Faith, that he
^c can Always go directly to God himself,
^c and don't need the comfort which arises
^c from the Invocation of Christ, his Brother,
^c tempted in all things, this man hath no
^c need to invoke Christ.

Smalcus too had as little Reason for his being so sharp on these men: Seeing he tells us, that it don't seem Possible ^c to them who a little deeply consider the matter, that there should be any Precept concerning the Invocation of Christ. Though

^a Quod si quis tantâ est fide præditus, ut ad Deum ipsum perpetuò recta accedere audeat, nec Consolatione, quæ ex Christi Fratris sui per omnia tentati invocatione proficiscitur, indigeat, huic non opus est, ut Christum invocet. Socin. Op. T. 2. p. 715. Col. 2.

^b C. Wiek. T. 2. p. 538, 539.

^c —Immo si quis rem paulo altius consideret, quod ad Christi invocationem attinet, non videtur fieri posse ut extet de eâ aliquod præceptum. Smalcus ubi supra.

the same Gentleman in the Larger Racovian Catechism tells us, the worship of Christ was a Precept^d tack'd to the First Commandment of the Decalogue. Now the requiring the Worship of Two Gods is a very Extraordinary Addition to the command of having but One.

But I leave them to squabble and fight it out among themselves as well as they can. For these zealous Sticklers for unlimited Toleration, did formerly by their own^e Confession very bitterly Persecute one another about this Point: Though now their Followers among us are for^f compounding the matter.

I proceed to shew in a few Instances the Effects of their Principles, which we shall find to be agreeable to their Natural

^d Cap. de Præceptis Christi quæ Legi addidit.
Qu. 29.

^e Brief Hist. of Unit. p. 109.

^f Answ. to L. Milbourn, p. 49.

The Epistle to

Tendency, as their great Patriarch hath forewarn'd us.

Puccius, who professed himself to be of ^a Socinus's mind, and is thereupon highly applauded by him, do's in a manner reject the Scriptures as a useless Book; pleads for the Light within; turns a down-right Seeker, a perfect Visionary, a meer Fool, and at last he drops like a Soland Goose into the Sea of Popery: as also did Palæologus ^b.

Socinus's Honoured, and Learned, and Virtuous, and Pious Friend (as he calls him) Mat. Radecius was as very a Seeker as Puccius ^c.

^dFranciscus Davidis denied that Christ spake by the Prophetical Spirit; and affirm'd that what he said must be examin'd

^a Socini Epist. ad Radecium tertia. Oper. Tom. 1. p. 378, &c.

^b Socin. c. Wiekum, p. 538. Tom. 2.

^c Soc. Op. T. 1. p. 380. Col. 2.

^d Theses Franc. Davidis. Socini Op. Tom. 2. p. 801, 802.

by and reconciled with Moses and the Prophets, or else be rejected; that the Old Testament was not antiquated or any way changed by the New: which new one lasted only till the Destruction of Jerusalem; that he is not an Actual King, nor no longer a Mediator.

* Martin Seidelius affirms that the Prophets and the New Testament do manifestly contradict each other; and therefore he is for the Former, as being the more Ancient; as for Jesus Christ he did not belong to his Religion, which was confined wholly to the Decalogue.

The same accursed Weed of Socinianism being transplanted into our English Soil, hath brought forth the same Fruit.

'Tis not for want of other Evidence that I shall confine my self to those Writers who gave Occasion for the following

* Seidelii Epist. in Socin. Op. Tom. 2. p. 806.

The Epistle to

Discourse : Of which I have a few things to acquaint the Reader withal.

When Mr. T. Firmin dyed, one of the Party wrote his Life, and another Prints a Funeral-Sermon on that Occasion. Some Passages therein caused Mr. L. Milbourn first to Preach at St. Paul's, and then to Print a Sermon, entit'led, False Faith not justified by care of the Poor. This so enflamed one of that Sect, that he publishes a Book which he calls a Vindication of the Memory of the late Excellent and Charitable Mr. T. Firmin, from the injurious Reflections of Mr. Luke Milbourn in that Sermon of his.

I have taken notice of a Passage or two in the Life and Funeral-Sermon; but I do declare, I do not design any Reflections on the Dead, nor will I disturb his Ashes. Nor do I appear in Mr. Milbourn's behalf; either as to his Text, or the way of managing it. He

is

is of Age, and let him speak for Himself. 'Tis the Errors of the Living that I have to do withal ; and my main Business is with the Vindicator, whose Design is to subvert the Gospel of my Blessed Lord and Saviour, in whose Defence Alone I therefore appear.

Down-right Infidelity is the thing he drives at. This he chews upon, mumbles up and down in his mouth, it sticks between his Teeth, and he doth in most places only stammer and lisp it out. But 'tis not hard to guess at his meaning : And that we might not be at a Loss in one Place of his Book, which the Reader may find cited out of him at large in the 156, 157, 158. pages of the following Treatise, he speaks out, and opens his Mouth so wide, that we may see his whole Heart, and 'tis an evil Heart of Unbelief.

Who or what he is, I have not been solicitous to enquire. I know no more of him than what he tells us of himself, viz.
that

The Epistle to

that he is the Son of a ^a Citizen, and a small Dealer among them, &c. And saith he, I ^b write in Hast. Indeed he is so much in Hast, that he has dropt all his Christianity by the way, if ever he had any. Men who ride Post are apt to blunder and stumble, and confound one thing with another. So hath he done. For speaking about the Faith of Abraham, and the Patriarchs before and after him, That God is, and is a Rewarder of them that diligently seek him: Might not other People (says he ^c) have this Faith, who were not of the Family and Kindred of Abraham? what thinks he of Melchizedeck? And did not Abimelech fear God, though Abraham thought otherwise? But the Ninevites believed God, repented, and were forgiven. No doubt these Men differ'd from Abraham; and Abraham

^a Vindic. p. 4.

^b Id. p. 18.

^c P. 16.

from them in some MODES of Worship : but why should they be damned ~~from~~^{for} differing from *Abraham*, more than *Abraham* should be damned for differing from them in such matters ? Now his Pen runs a little too fast, who can't distinguish between Articles of Faith and Modes of Worship.

As for Melchizedeck we know but very little of him. And we understand the less, because so many Learned men in their Disputes have raised such a Dust, as is enough to blind ones Eyes. But as for him and Abimelech, and the Ninevites too, what I have said in p. 126. of the following Discourse, concerning Job and his Friends, may be applied to them, and will fully answer any thing of a seeming Argument that may be thought to be couched in what he says of them.

I hope this Gentleman who writes in Hast, will at his Leisure read what I have said ; and then I do not despair but he may change his mind : At least, that he

a

will

will not proceed to fight against Christ with the Sword of the Spirit, which is the Word of God: which he who handles at such a rate as he has done, will find another day has a very sharp Edge.

But whatever he may do, I hope what I have written, will not prove unserviceable to Others. That it may not, I desire those into whose Hands this shall fall, to be serious and in earnest; and to do me the Justice to believe that I am so, while I am pleading his Cause below, who is pleading that of all the Faithful above; and by whose Merits and Intercession I hope e're long to arrive at the Blessed Place where he is, to be with him, and to behold his Glory.

THE .
CONTENTS.

INTRODUCTION.

H*oly Men Assent to the Whole of Divine Revelation, p. 1. Yet their Faith not Equally exercised about All Truths; but Jesus Christ is the Special Object of it, p. 3. An Account of the Following Treatise, p. 8.*

CHAP. I.

T*HE Assenting-Act of Faith, and its several Objects, p. 10.*

A matter of great Moment, p. 17.

The Consenting-Act of Faith, p. 20. The Eunuch in Acts 8. believed the Trinity, the Deity and Priesthood of Christ, p. 21. Receiving Christ, what, p. 24. The Priestly Office of Christ highly esteem'd both by God and Man, p. 25. and is the prevailing Motive.

The Contents.

tive to accept him as King, p. 32. The Act of Trusting, p. 36. This supposeth the Deity of Christ, p. 38. This is a Difficult, Noble, and Necessary Act of Faith, p. 39. which sometimes runs very low in a serious Christian, p. 42. The Genuine and Necessary Fruits of Faith, p. 46. A double Gift of the Spirit, p. 48. A Description of Faith, p. 51. Wherever 'tis described by, or the Promise made to any Single Branch of it, it must be taken in the full Latitude, p. 52. The more a man hath of that which looks like Saving, if he hath not all, or it be not of the right Kind, the sorer will his Damnation be, p. 55. Self-Examination press'd as to this matter, p. 57.

CHAP. II.

F*Aith so variously described ; with regard to the Difficulties which in those Early days attended some Acts or Objects of Faith, p. 60. That Assertion, The Belief that Jesus is the Messiah, all that's necessary to make a man a Christian, reflected on, p. 66. Whether Christ ever spake ANY thing of his being a Priest, p. 68. A regard had in the various Descriptions of Faith, to the Perplexities of men's Consciences, p. 74. 'Tis supposed, we understand that one Act*

The Contents.

Act of Faith do's naturally Imply or Infer another, and produce its proper Effects, p. 78. Scripture-Language herein agreeable to the usual way of speaking among Men, p. 84. If it had not been thus, the Scripture would have been an Odd Book, p. 87. No accurate Definition of Faith in the Bible; the Effect of Divine Wisdom, with respect to Ministers and People, p. 88.

CHAP. III.

THE Point of the Salvation of Heathens waved, p. 95. No Unbeliever among Us can be Saved, p. 96. The Heinous Nature of Unbelief, p. 98. No Excuse for it that we did not see Miracles wrought, p. 102. The Prevalency of Popery a Proof of Christianity, p. 105.

CHAP. IV.

Obj. I. **A**Bout the Kenites, p. 112. This built on a double Supposition:
1. That they were not of the same Religion with the Israelites; which Probably is False, p. 113. 2. That they were Eternally saved, and that meerly for their Forefather's Charity: which is not proved to be True, p. 122.

CHAP.

The Contents.

CHAP. V.

Obj. II. **A** Bout Job and the Israelites. No Strength or Truth in it, p. 125. The Time when Job lived, p. 129. When the Life of Man began to be shortned, p. 131. The Ancient Faith of the Israelites, p. 135. The Faith of Job, p. 148.

CHAP. VI.

Obj. III. **F** Rom Micah 6. 8. The Vindicator a down-right Infidel, p. 156. Different Abstracts of our Duty in the Holy Scriptures, p. 159. We must not take One of these to the Exclusion of all the rest, much less of the Fuller Descriptions of our Duty in other parts of the Bible, p. 167. When only One or a Few Duties are mention'd, much more is implied, p. 170. Humility would be a Means to Faith, p. 172. When the Jews began to be liable to Damnation for not believing the Gospel, p. 174. The Charge of want of Charity answer'd, p. 175.

CHAP. VII.

Obj. IV. **T** Hat Works of Charity are the only ones mention'd in Mat. 25.
P. 177. A. It

The Contents.

A. *It would be good news for the vilest Men, if this Argument had any thing in it, p. 178. The proceedings of the Last day mention'd in many other Places, p. 180. Whether Justice is necessarily included in Beneficence, p. 181. Other things enquired after at the Last day besides Acts of Charity, p. 183.*

C H A P. VIII.

Obj. V. **F**rom our Saviour's Answer to the Lawyer, p. 185. *The weakness of this Argument, p. 187. The true meaning of Christ's Direction to the Lawyer and the Young Man enquired into, p. 190. The Jews thought bare External Obedience to One or a Few Commandments sufficient to Salvation, p. 191. Christ refers them to the whole Law of God, 192. His Direction capable of an Evangelical Sense, p. 196. And is a Gospel-Answer, if we consider the State of Affairs, p. 197. And understand it in its due Latitude, p. 201. Whether I would give the same Direction to a serious Enquirer, p. 205. Christ's Direction capable of a Legal Sense, p. 208.*

C H A P.

The Contents.

CHAP. IX.

Obj. VI. **F***rom Acts 10. 34, 35. p. 211. Cornelius could not have been saved when Christ was preached to him, if he had not believed in him, p. 213. A Bold Saying, that Faith is but a Lucky Way of Thinking animadverted on, p. 217. And a Popish Legend about JUDAS in Hell, p. 219.*

The Close.

S*tedfastness in the Faith of the Gospel urged, p. 224. Which must be operative and Practical, p. 226. An exhortation to Charity, p. 229. Timothy order'd to give Rich Men a Charge about this, Ib. Who are Rich, p. 236. They must give Liberally, p. 238. 'Tis a Sign of the Truth of those Graces that are necessary to Salvation, p. 241. And a means necessary to it, p. 247. Covetous men ranked among the vilest Sinners, p. 250.*

E R R A T A.

P*Age 39. Line 5. dele and Noble.*
P. 63. l. 1. for Own r. Profess.
P. 216. l. 2. for God r. Faith.
P. 222. l. 10. for Course r. Coarse.

A
DISCOURSE
OF
Faith in Jesus Christ.

The INTRODUCTION.

Divine Faith, consider'd as an §. I.
Act or Habit, is the Assent
of the Mind to a Thing as
True upon the Authority of God re-
vealing it. Holy Men so Assent to
Every thing, which they are con-
vinc'd that he hath said. What the
Apostle professes of Himself, was
not Peculiar to Him alone; *I wor- Acts 24.*
ship the God of my Fathers, believing All 14.
B things

The Introduction.

things which are written in the Law and the Prophets. Every True Christian doth as much ; nay, since the Canon of the Scripture is compleated, he doth *more* ; for he believes all that is written by the Evangelists and Apostles too, who have given the Finishing Stroke to Divine Revelation. He unfeignedly Assents to the Word of God ; the Whole and Every Part thereof ; to its Histories and Prophecies, Mysteries and Commands, Threatnings and Promises.

§. II. True indeed, Holy Men may Err ; and, 'tis Plain, many of 'em do ; for they are of Contrary Perswasions, and all of them can't be in the Right. There are some Truths in the Holy Scriptures of a Lower nature, which they do not *Explicitely* Assent unto ; because through the Smallness of the Print, Want of Light, or the Weakness of their Eyes, they cannot see 'em there.

How-

The Introduction.

3

However, all Sincere Christians do agree in all the Fundamentals of the Christian Faith; and have a *Virtual* Belief of all the other Points. For as the Waters of a River that Branches forth into different Streams, and runs in various Channels, were once United in one Common Fountain; So all True Believers, though unhappily divided into Divers Perswasions, yet do unanimously Center in this as their Common Principle, That whatsoever God saith in his Holy Word must needs be True, and cannot be False; and therefore they are ready to embrace what they now reject, as soon as they discern the Stamp of Divine Authority upon it.

But yet Sincere Christians do not §. III.
Equally exercise their Faith about all the Truths that are written in the Bible. Their Eye is in a Peculiar manner fixed with Attention and
B 2 Delight

The Introduction.

Delight on those Parts of it which relate to our Lord Jesus Christ, his Person, Natures, Mediation, and the Promises of Grace and Mercy thorough him. This is evident from the Different *Nature* of those Truths; and the State of *their Case*, who do believe.

From the Different *Nature* of those Truths. 'Tis revealed who Betrayed our Saviour, and under whom he was Crucified. But no man can suppose these Points are of Equal Importance with that of his *Dying for our Sins*; unless he will set *Judas* and *Pontius Pilate* on the Level with his Saviour; and think he is as much beholden to the Treachery of the One, and the Cowardice of the Other, as he is to the Merits of the Son of God: Or, (seeing That also is revealed, that Two Malefactors were put to Death with him) that he is as much concern'd to look upon
One

The Introduction.

5

One or Both of the Thieves, as upon a Dying Jesus, that so he may be saved.

This is further evident from the State of their *Case* who do believe: They are Convinced Sinners, who know themselves to be Guilty before God, and in Danger of Hell-Fire. Conversion and Faith begin in *Legal* Convictions: You may more Rationally expect to find Paradise on the Top of a Craggy Rock, than Saving-Faith in the Stony Heart of an Unhumbled Sinner. And these Legal Convictions issue in *Evangelical* Ones, which always remain after the Great Work is wrought; As when a Statuary cuts the Rough Marble to Form it into a Beautiful Image, the Impressions he made upon it do still Abide after the Statue is compleated. Believers industriously preserve a Quick and Tender Sense of Sin in their Souls; and when they find they grow

Dull and Stupid, they are Uneasy under it, as a Man is when his Limbs begin to grow Numm'd and Dead.

Now what Part of the Word of God is most proper to be presented to a man under these Circumstances? Will you turn him to its *Histories* and *Prophecies*? These, though fit Objects for him at Other times to exercise his deepest Thoughts upon, yet are no more suited to the Present State of an Awaken'd and Trembling Sinner, than the Melodious Sounds of Musick to a Groaning and Dying Man. Or will you set before him the *Commands* of the Law? These he knows he hath grievously broken; and the View of Them is like a man's seeing the Dead Body, or the Walking-Ghost of the Person whom he hath Cruelly murder'd, which presently puts him into great Disorder and Confusion.

Will

The Introduction.

7

Will you read to him the *Threatnings* of the Law? These are They that have Disquieted him: and to set These in Order before him, is as if a Magistrate should Afresh bring forth before the Offender, that very *Rack* on which he hath already endured the sharpest Pains: the meer Sight of the Engine is enough to Ter-rify and Torment him Anew, and save the Executioner any further La-bour.

But now, do but Discourse to this Man concerning the Mediator, and the Promises of Grace and Mercy through him; as if you had the Power of working Miracles, you *raise the Dead*, and give a new Life to the drooping Soul: All this is wrought, not by your own Power, but by the *Name of Jesus*; so much Vertue is there in that One word, *A Saviour*.

The Introduction.

A condemned Criminal beholds the Common Spectators, the Gibbet, the Executioner, and his dear Friend who brings him a Pardon in his Hand, with One and the same Eye: But 'tis easy to determine, which of all these he doth fix it upon with the greatest Steadiness and Delight.

- §. IV. I hope what hath been said, is sufficient to Prepare the Reader to peruse the Following Discourse with Seriousness and Attention, about *Faith*, as terminated on *our Lord Jesus Christ*. Which being a Point of great Weight and Moment as to his Present Peace and Future Happiness, I shall endeavour to set it in the clearest Light I can: And in Order thereunto, I will Explain its Nature, by bringing together the several Descriptions of it, which we meet with in the Scriptures; and shew the Reasons why we have so many and so different
Ones

Ones there. And then I will prove its Necessity to Salvation; and Answer the several Pleas for the Sufficiency of Bare Morality, or Meer Charity, which have been advanced of late by some Modern Authors, who represent *Faith in Christ* as a very Insignificant thing: By which 'tis easy to guess what Thoughts they have of *Him*, who is the Object of it. They have Impiously endeavour'd to Degrade the Son of God into a *meer Man*; and their Malice does not Stop there, but they attempt to Sink him into a *Cypher* too.

C H A P. I.

*Of the Nature of Faith in
Jesus Christ.*

IF we consult the Holy Scriptures, we shall find in them very Different Accounts of Faith in Jesus Christ. Sometimes 'tis described by its several *Acts*; at other times by its *Genuine Fruits*. I will consider Both; and by Drawing together what is Scatter'd up and down in many places, endeavour to form a True and Full Notion of it.

And First, I will consider the Several Acts of Faith. They are Three:

{ *Affent,*
 { *Consent,* and
 { *Reliance.*

I. There

Faith in Jesus Christ.

II

I. There is the Act of Assent. §. I.
Which is a Perswasion of the Truth
of all those things laid down in the
Holy Scriptures concerning Christ,
on the Account of Divine Autho-
rity revealing 'em to us. And as
these are Many, accordingly this Act
of Faith is variously described.

Sometimes by our Assent to This
Grand Truth, That he is God's own
Son: *Who is he that * overcometh the* * I John
World, but he that believeth that Jesus 5. 5.
is the Son of God? See also
John 20.

Sometimes by our Assent to his
Incarnation: *Hereby know ye the † Spi-* 31.
rit of God; every Spirit that confesseth Acts 8.
that Jesus Christ is come in the Flesh, is 37.
of God; i. e. Provided that Confession † I Joh.
springs from an inward Perswasion 4. 2.
of it; or else a Man is acted by no
other than the Unclean Spirit, and
is of the Devil, and not of God;
for he tells a Lye while he confesses
the Truth.

Some-

A Discourse of

Sometimes by our Assent to this,
That Jesus of *Nazareth* is the *Messiah*, or the *Christ*; i. e. appointed of
God to be the Great Prophet, the
High Priest, and Universal King:

1 John *Whosoever believeth that Jesus is the*
5. 1. *Christ, is born of God.* And St. John

* Joh. 20. * tells us, this was his End in writing
3 1. his Gospel, that men *might believe that*
Jesus is the Christ the Son of God:
Which thereupon we may reasonably
suppose is a very Weighty Point. He
makes, or rather shews Himself to be
a *Little Man*, who chuses a *Little*
Subject; no Wise Author will do
This; much less an Inspired One,
under the Conduct of the Spirit of
Wisdom. And the End he proposed
was suitable to the Argument he in-
sisted on, viz. That *believing This,*
ye might have Life thorough his Name:
Whence 'tis clear, that This is at least
one Part of Saving-Faith.

Some-

Faith in Jesus Christ.

13

Sometimes Faith is set forth by a Perswasion of this, That he was actually Sent of God ; and though he arrived *Incognito*, and made not a Publick and Splendid Entrance into *Jerusalem*, yet he was really that Great Ambassador, whom they had so Passionately expected a long time. So in those words of our Blessed Lord himself, *I said * it, that they may believe that thou hast sent me.* And *Martha* joins three Articles together in the Profession of Her Faith ; *I † believe that thou art the Christ, the Son of God, which should come into the World.*

* Joh. 11.

42.

See also
Joh. 17. 8.

† Joh. 11.

27.

Sometimes Faith is described by giving Credit to him as Revealing the Will of God ; *He speaketh what he hath known and heard, and no man receives his Testimony. He that receiveth his Testimony, hath set to his Seal that God is true : for he whom God hath sent, speaketh the Words of God.* Which is presently explained

John 3.

32, 33.

v. 36.

plained thus : *He that Believeth on the Son of God, hath Eternal Life ; and he that Believeth not the Son, shall not see Life.*

Sometimes Faith is set forth by an Assent to the Death of Christ as a Sacrifice, his Burial and Resurrection.

1 Cor. 15.

1, 2.

So St. Paul, when he refreshes the Memories of the *Corinthians* about the Gospel they had heard from him : *By which also (saith he) ye are Saved, if ye keep in Memory what I preached unto you, unless you have Believed in vain.* And what are the Articles which were the Subject of his Sermons, and the Objects of their Faith ? They immediately follow, *For I delivered unto you First of all, how that Christ died for our Sins according to the Scriptures : and that he was Buried, and that he rose again the Third day according to the Scriptures.* So saith the same Apostle

Rom. 10.

in another place ; *If thou shalt confess with thy Mouth the Lord Jesus, and shalt Believe*

Faith in Jesus Christ.

15

Believe in thy Heart, that God hath raised him from the Dead, thou shalt be saved. This Faith is ultimately terminated in the Father, yet the Son is not Excluded; He being meant in the following Words; *For the Scripture saith, Whosoever believeth on him, shall not be ashamed. And This Faith shall be imputed for Righteousness.* v. II. Rom. 4. 23, 24, 25.

Sometimes Faith is described by an Assent to his Deity and Sovereignty. When Thomas said to him, *My Lord, and my God*; Jesus replied, *Thomas, because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed: viz. Not only that I am risen from the Dead, but also what thou hast thereupon declared, that I am both Lord and God. And 'tis the great Design of the Apostle throughout the Epistle to the Hebrews, to confirm those who began to waver, in both the Parts of his Priestly Office, his Death and Intercession.* John 20. 28, 29. In

A Discourse of

In a word ; 'Tis also described by our Assent to These Truths concerning him ; That Forgiveness of Sins is to be had thorough his Name alone ; That He will Raise the Dead, and Judge the World , and bestow Eternal Life on all his Faithful Followers. Thus the Apostle severely Censures those Judaizers, who were for setting up the Law of *Moses*, pleading its Necessity and Sufficiency to Salvation, without any need of the Sacrifice of Christ; as persons that had

Gal.ch.i.
v. 6,7,8.

chap. 2.
v. 21.

chap. 5.
2, 4.

*Joh. 11.
25, 26.

*perverted the true Gospel of Christ, and were turn'd to another Gospel, but a False one ; tells 'em , That Christ should not profit 'em at all, was become of no Effect to 'em ; they frustrated the Grace of God, made Christ to have died in vain ; and then sure they can't be thought to believe in him to Salvation. I am the Resurrection and the Life, saith he : and * whosoever liveth and believeth in me, shall never die ; (or,*

as

Faith in Jesus Christ.

17

as it should be rendred, * *shall not die* * *ὁ μὴ ὄν*
for ever.) Martha, *Believest thou this?* *δαὲν εἰς*
And, saith the Apostle, † *This is the* † *1 Joh. 5.*
Witness of God, which he hath testified *10, 11,*
of his Son: He that believeth on the Son *12.*
of God, hath the Witness in himself: He
that believeth not God, hath made him a
Liar, because he believeth not the Re-
cord that God gave of his Son. And this
is the Record, that God hath given to us
Eternal Life; and this Life is in his
Son. He that hath the Son, hath Life;
and he that hath not the Son of God,
hath not Life.

This is the First Act of Faith: viz.
Assenting to the Truths revealed in
the Scripture concerning Christ on
Divine Authority. And how slightly
soever some Unwary Men have spe-
ken of it, 'tis a Matter of vast Con-
sequence. This is a Foundation-
Stone, and had need to be deeply
laid, and carefully look'd after: For
the whole Building doth Lean upon
C it,

A Discourse of

it, and is Supported by it. The other Acts of Saving-Faith, and the Whole of Practical Christianity are Virtually contained in it, and Deducible from it by the Influences of the Spirit: As the Scent, Leaves, Colour, Fruit, and Branches of a Tree, are Virtually in the narrow Compass of a small Seed, and spring up from it, when duly water'd with the Showers of Heaven, and cherish'd by the Beams of the Sun. The Devil is aware of this; and therefore he doth so often Assault us in This Part, subtilly undermines, and sorely shakes It, especially at This Day. 'Tis our Interest to Strengthen the Place where he makes so Vigorous an Attack: So by learning the *Wisdom* of the Old Serpent, we shall happily escape his *Sting*. Too many profess the Christian Faith, only because 'tis the Religion of their Country (and they must be in the *Fashion*.) 'Twas the
the

the Way of their Fathers, and they have it as they have other things, *Ex traduce.* They were bred up in it from their Infancy; and one would think that were but a very Little while ago, for in Knowledge they are Children still. In such a Nation as This is, it would be a Reproach and Shame to 'em not to do so; and that is All they have to say for it; and so they are easily turn'd to be *Socinians*, and *Deists*, and *Atheists*, or what you please; for they are Pliable as the First Matter that is ready for any Shape: Or, like Soft Wax, which though wrought into the Figure of an Angel, yet with a Warm Hand, and a very little Skill and Pains is moulded into the Form of a Devil. I would advise the Reader to Study the Rational Evidences and Proofs of the Truth of Christianity, and he will find this to be like watering the Tree at the Root.

§. II. II. Besides the Assenting, there is the Consenting Act of Faith, which is a Serious Choice and Acceptance of Christ as Prophet, Priest, and King; to do the Whole Work of a Redeemer upon us; to be All that to us, and do All that for us which God hath appointed him to be to, and do for Wretched Sinners; and in order whereunto, he hath invested him in that Threefold Office. The Faith of a Philosopher is confined to his Understanding; that of a Christian reaches to his Will: like the Soul in which 'tis rooted, it dwells in Head and Heart too at the same time. *What hinders, but I may be Baptized*, said the

Acts 8. Eunuch: To which Philip replies, *If*
 37, 38. *thou believest with all thy Heart, thou mayest*: Whereunto he answers, *I believe that Jesus Christ is the Son of God; and thereupon he was Baptized. The Son of God, and the Messiah (or the Christ) though they are different Terms,*

Terms, and signify different Things, (the Former, his Deity and Equality with the Father ; the Latter, his Solemn Designation and Appointment to the Office and Work of a Redeemer) yet they belong to one and the same Person , and so were understood to do in Those Days. The Eunuch therefore by Professing his Faith in him as the Son of God, doth thereby own him to be the Messiah ; *i. e.* to be Solemnly invested in the Office of a Prophet, and of a King, and of a Priest too. The two Former of these are not denied : If they were, 'tis Easy enough to prove his Faith in Jesus of *Nazareth* as Prophet and King, as from other Topicks , so from his being *Baptized* into his Name. As also his Belief of the Trinity ; because Baptism is Expressly required to be Administred in the Name of the Father, Son, and Holy Ghost. But a * Modern Author

* *Real. of*
Christic.

seems to deny his Faith in him as a Priest. But that I think may be proved too, if we do but Consider what he was doing, when Philip reach'd him. He was Reading this Part of the Prophecy of *Isaiah*, *He*
v. 32, 33. *was led as a Sheep to the Slaughter, and like a Lamb dumb before the Shearers, so open'd he not his Mouth: In his Humiliation his Judgment was taken away, and who shall declare his Generation? For his Life is taken from the Earth.* And being at a Loss, he enquires,
v. 34. *whether the Prophet spake this of Himself, or of some Other. Then Philip began at the Same Scripture and preached unto him Jesus.* He preached Jesus unto him from the 53^d of *Isaiah*, shewing how That Prophecy agreed Only to Him. This Eunuch was a very Devout Man, as appears by his Travelling on the Account of Religion from *Ethiopia* to *Jerusalem*, notwithstanding he was a great Minister of
State;

State ; and his Reading his Bible in his Return, while he was on the Road in his Chariot, is Demonstration how much he thirsted after a better *Treasure* than any his Queen had committed to his Charge ; that of Divine Knowledge I mean. Whereupon, though when *Philip* was got to him, he was about the Middle of the Chapter, we have Reason to believe, he would Enquire into the Sense of the Foregoing Verses, which apparently treat of the same Argument, and have so close a Connection with what he was reading at that Instant, and desired to be Explained to him : And little Question is to be made, but that *Philip* expounded Them to him also. Hereupon by *Baptism* he was admitted into the Christian Church, and consequently was Baptized into the Death of Christ, and believed on him as offering himself up a Sacrifice for Sin ; Else his Faith

had not been Answerable to the Sermon he Heard, or the Ordinance he

Rom. 6. Desired. *For know you not, that so many
3. of us as were Baptized into Jesus Christ,
were Baptized into his Death?*

In another Place of Scripture, mention is made of the Consenting-Act of Faith under the Name of *Receiving*.

John 1. *As many as Received him, to them gave
12. he Power to become the Sons of God,
even to as many as Believed on Him.*

This is a Relative term, and doth necessarily suppose a prævious Mission, or a fore-going Offer. What is not Sent, or Offer'd me, I may Snatch at, or Seize by Violence; But I can't properly be said to *Receive*. God has sent his Son to be the Prophet, Priest, and King of his Church, and so do's he Offer him to us in his Holy Word: and so must we Receive him, not *Physically*, but in the *Moral* Sense; *i. e.* our Souls must Consent unto him as such. We must, as Hum-
ble

ble Disciples, apply to Him as our Teacher ; as Guilty Creatures, betake our Selves to Him as our Priest and Advocate ; and, as Obedient Subjects, submit to him as our Sovereign Lord.

Now though all these three Offices render Him a Compleat Redeemer, which he would not have been, had he wanted any One of 'em ; And though they have a Mutual Dependance upon, Run into, and make way one for the Other : And a Serious Christian Admires him in all of 'em ; which way soever he views him in any (True) Light, he discovers a Beauty and Glory in him : Yet in a Peculiar manner his *Priestly* Office is very Highly Esteemed both by God and Man.

'Tis of great Account with God.
'Twas darkly hinted in the First Promise about the Bruising his Heel.
This was written of him in the *Volume*

- Ps. 40. 7. *Volume of his Book*; or, as the Word signifies, in the Front, at the very Beginning; yea and almost in Every Page of it too: For *his Sufferings* God
 Acts 3. 18. *had shewed before by the Mouth of All his Prophets.* So Grateful was it to him, that he delighted in Sacrifices, because they were Figures and Representations of it. He would have this Office Typified by a Twofold Order of Priesthood, that of *Aaron*, and of *Melchizedeck* too. God counted it an
 * Heb. 5. Honour to his Own Son. *He* * *Glorified not Himself*, but the Father did, when he *made him an High-Priest*. He settled him in this Office by a Solemn
 † Ps. 110. † Oath, which doth imply our
 4. great Backwardness by Nature to accept him as Such; that he shall never be Turned out of it to make way for Another to Succeed; and also the great Weight and Moment of it. For he who hath forbidden Us to Swear in Light and Trivial Affairs,
 would

would not be Guilty of it Himself. Many Promises were made to him, of * Assistance, of a † Seed to serve him, and of Kingly || Power and Glory, as his Encouragement to go thorough the Difficulties of It. And for his so doing, the whole Host of Heaven will * Admire and Adore him for ever, though the Knees of our Modern *Unitarians* are too Stiff to Bend to him.

* Acts 2.
† Isa. 50.
6, 7.
|| Isa. 53.
10, 11,
12.
Heb. 12.
* Rev. 5.
9, 10, 11,
12, 13.

And no Wonder then that This Office of his, is so highly Esteemed by Serious Christians, who are Taught of God, and are Imitators of him. I shewed in the Introduction, that of All the *Truths* revealed in the Scripture, those which relate to our * *Lord Jesus Christ* are in a Peculiar manner eyed by a Believer, as most suitable to his Distressed State. 'Tis as certain, that of all the *Truths* relating to him, they are not those that refer to Him as Teaching or Ruling, but to him

as

A Discourse of

as Exercising his *Priestly* Office, as Dying and Interceding, which for the same Reason his Thoughts are First and Chiefly exercised about. In this Field alone can you find the Cool Spring, which affords the Waters of Life for his Troubled Soul, without which a Spirit that is Weary, and Heavy Laden would not find Rest, no not in Christ Himself. For as has been already observed, Convictions of Sin and Wrath go Before Faith, as in the First Creation Darkness preceded Light, according as 'tis written, *The Evening and the Morning were the First Day*. And they are always maintained After it, though not in so Sharp and Pungent a Measure and Degree. Now when a man is thoroughly Awaken'd, to what Purpose is it to tell him of Christ's being a Prophet, if you stop there? Alas, the Tidings of one that can open Blind Eyes, give no Ease to a
man

man who hath a Bleeding Heart: Unless you tell him Christ hath died that so he might by the Blood of his Cross Reconcile poor Sinners to God, deliver 'em from Present Guilt and Future Vengeance. And so you Borrow your Healing Instructions from his Priestly Office: and his Prophetical one affords no Relief to a Wounded Spirit but what it fetches Thence. The matter of his other Revelations of the Holy Nature and Justice of God, and the Purity of his Precepts, yea of Eternal Happiness it Self too, without This, will but Enflame the Sore, and Exasperate the Misery; for 'tis *Death* to see a Tree of Life guarded by a Flaming Sword, turning hither and thither to keep a man off which way soever he moves to attempt the gathering its pleasant Fruits.

And so it will, if without mentioning This, you Only tell the man
that

A Discourse of

that Christ is Universal Lord and King. *If all Power in Heaven and Earth* be lodg'd in his Hands, he is the more able to tread me down Under his Feet. Wretched Creature that I am! who will make my Peace with the Offended Majesty of Heaven, save me from the Stroke of Justice, and deliver me from the Wrath to come?

But now represent Christ to such a one, as offering Himself a Sacrifice to Satisfy Divine Justice, and Expiate the Sins of Men, and save 'em from Hell: This is to drop Healing Balm into the Raging Wound; This is what the Trembling Sinner Wants, and Desires to have; and is far more Acceptable to him than Drops of Cordial can be to one that's fainting, and ready to sink. Christ himself speaks as if the View of him on the Cross, dying for These Ends, would be a Charming one, captivate Hearts,
and

Faith in Jesus Christ.

31

and conquer the Souls of Men. I, *when I am lifted up from the Earth, will* John 12.
draw all men after me. And as this 32.

creates Life in an Awaken'd Sinner,
so it keeps it in a Troubled Saint,
to remember, *If any man Sin, we have* 1 Joh. 2.
an Advocate with the Father, Jesus Christ 2.
the Righteous, who is the Propitiation for

our Sins. The Latter of these (which
is also the Ground of the Former, for
therefore is he our Advocate, because
he has been our Propitiation) is the
Price, the Basis and Foundation of all
Saving Benefits. We are reconciled
to God by his Death: Have Remis-
sion of Sins, and are Justified through
his Blood. If he had not Thus gone
Away, the Spirit had not been given.
Deliverance from Condemnation, and
Hell; Freedom of Access to God in
all Cases, Supply of all our Wants,
Pity and Help under all our Distresses
and Temptations, New Supplies of
Recovering Grace and a Fresh Par-
don,

don, Peace of Conscience, Perseverance in Faith and Holiness; and after all, the Crown of Eternal Life: All these Beautiful Flowers do spring from this Root.

And This is the Prevailing Motive with a man to accept of Christ as his King, that Then he will be his Priest; but Otherwise he will Not. While Men are at Ease, they will not come to Him for it. His Yoke is too Pinching and Galling for their Tender Necks: His Burden presses with such a Weight, that their Shoulders cannot bear it. But when once they are throughly Alarm'd with a Sense of their Danger, and find that his Blood is the Only Ransom whereby they can be preserv'd from going down to the Pit; and they are told, if they will have him for their Saviour, they must accept him for their Ruler; This at length makes 'em Yield. 'Tis with them as with the
Israelites,

Israelites, when they were sorely harassed by the *Ammonites*; they apply themselves to *Jephthah*, to deliver them from their great Oppression.

He saith to 'em, *Shall I be your Head* Judg. 11.
then? This they readily comply with; 4, 5, &c.

The Lord be witness between us, if we V. 9, 10.
do not so according to thy Word. Blessed Jesus, I stick at no Terms, I give thee a *Blank*, write down thy Own Conditions, require what thou wilt; Only save me from Eternal Ruin, on the Brink whereof I stand.

And thus the Proposal of Christ in the Gospel is admirably Fitted to work upon men, and draw 'em to him in a Rational Way. For hereby an Offer is made of those Blessings, (Pardon, and Salvation by the Blood of Christ) which as *Miserable* Creatures we Need, and as *Reasonable* Creatures we cannot but earnestly Desire; provided we will submit to that Other Office of Christ, which as *Sinful* Creatures

D

we

we are very much Averse unto ; but if we will not Do the Latter, we shall never Enjoy the Former.

But the matter doth not Stop here. If this be the standing Sense of a man's Heart; I Hate this Holiness, I do by no means Like this Obedience: Only such is the Necessity of my Case, that of Two Evils I will chuse the Least; this is not a Right Work, nor will it prove a Lasting One. And that's the Reason why so many who on their Sick Beds seem to embrace Christ in all his Offices, become vile Rebels again as soon as their Disease and their Fears are over. If a man prove a True Believer, the Spirit of God goes On, and shews him a Loathsomness in Sin, as well as the Danger of it ; to which he feels a strong Propension, like a Dead Weight within. The Holy Ghost Enlightens him about the Beauty of Holiness, and the Goodness of Obedience as
well

well as the Reward of it; and makes him deeply sensible of his own Natural Averseness to it. Hereupon he sees an Amiability in, as well as the Necessity of the Kingly Office of Christ. Here's one whose Business it is to subdue the Enmity of my Heart, which though I am sick of, yet I can't shake off my Disease, but carry it with me, wherever I go; to beat down my Corruptions, that run with a Stream too strong for me to Oppose, so that my Vessel is easily driven down before it: *To write his Law in my Heart, put his Fear and Spirit into my Inward parts, and cause me to walk in his Statutes.* Him hath God exalted to bestow Repentance upon men. Acts 5. 31. So that hereupon there's nothing Distasteful in Christ, Every thing in him is Lovely and Necessary. The man needs All, and is Glad of All; whereupon he Opens to him, and Joyfully entertains him as Prophet, Priest, and

D 2 King

King too. And when he doth so in Sincerity, he is a true Believer: If thereunto be added,

§. III. III. *Reliance* upon him (which is the Third Act of Saving Faith); Dependance upon his Righteousness, Death, and Sacrifice, as the only procuring Meritorious Cause of Pardon, Grace, and Eternal Life. I say, the *Only Procuring Meritorious Cause*: For there is no Other. And he who puts his Confidence in any Person or Thing besides, as a *Meritorious Cause*, will find it to be a Fatal Error. If a man set one Foot on a Rock, and the t'other on a Quicksand, the Latter that is so ill plac'd will sink, and draw the Whole Body after it. Hence we

• Pſal. 2. read ſo often of *Truſting in Chriſt.
 Eph. 1. 12. And a true Believer is deſcribed as
 Eph. 1. 12. one that *fleeſ* † for Refuge, to lay hold
 † Heb. 6. 18. on the Hope that is ſet before him. Flee-
 ing implies ſome Senſe of Danger,
 and

and some glimmering Hopes (at least) of a Possibility of Safety. For Fear and Hope are the two Wings on which a Soul does flye. That which a Sinner is in Danger of being seized by, is the Justice of God ; whereupon he Hasteth away to Christ as his Strong-hold, where Alone he can be safe. This Act of Faith is sometimes expressed by the *committing* our Souls 2 Tim. 1. 12. unto him : At other times by Resting , Staying , Leaning upon , and laying Hold on , and Apprehending him. Because a Dependance on the Merits and Death of Christ, gives the same Ease to an Awaken'd Mind and Troubled Soul, as those Actions do to the Bodies of Men, when they are ready to Faint and Sink. And hence we read of God's *setting him forth as* Rom 3. 25, 26. *a Propitiation through Faith in his Blood,* to declare his Righteousness for the Remission of Sins : and of submitting our selves to his Righteousness, *not establishing our own.* Rom. 10. 3.

A Discourse of

Now because Some have talk'd very Indiscreetly , whence Others have taken Occasion to write very Prophanely of this Act of Faith , I shall speak a little to it in these Five following Particulars :

1. It supposes a stedfast Persuasion of the Deity of Christ : For if he were a Mere Creature , though ever so Excellent a One , no man could Rationally expect to be Blessed by putting his Trust in him for Pardon, Grace, and Glory, as long as he has his Reason about him, and his Bible in his hand, wherein it is written,
Jer. 17. *Cursed is he that Trusteth in Man, and*
5. *that maketh Flesh his Arm.*
 Christ must be trusted in by us, both Living and Dying. Now a considering man would Tremble at the Thought of being guilty of Idolatry and Creature-Worship all his Life long ; especially making That his Last and concluding Act, which there's no Possibility for him to Repent of. He
would

would not dare to give the Glory of a Jealous God to Another, just as he is going to his Bar to receive an Unchangeable Sentence from his Mouth.

2. 'Tis a very Difficult ~~and Noble~~ Act of Faith. The Best of men, who have had many Experiences of very extraordinary Supplies, yet when New Straits and Difficulties come upon 'em, find it very Hard to trust God for their Bodies, for a few Morfels of Bread, and a little Cloathing, for Themselves and their Children. How many Unbelieving Thoughts rise in 'em upon a Fresh Trial! They could never have thought there had been so much of This Evil Principle in 'em. But the Tide running out, and the Channel being almost Dry, (they being reduced to great Extremity) the Mud and Filth is easily seen, which lay Hid before. How much Harder is it for a Sinner under the Condemnation of God's Law,

D 4 and

A Discourse of

and his own Conscience, to Trust in Christ, whom he never Saw, whom he has never yet Tried, for Pardon and Eternal Life; to put his Soul into his Hands, lay the Weight and Stress of his Everlasting Concerns on him; and Renouncing every thing else, to venture his All in this single Bottom; especially to do so in a Dying Hour, when a man is in the Near View and Prospect of Eternity! and hath a very Lively Sense of the Justice Holiness, and Majesty of that God, before whose Tribunal he is immediately to appear!

3. And as this is a Difficult, so 'tis a Noble Act of Faith too, whereby Christ is highly Glorified: For in doing Thus, we Practically declare in Despight of all Discouragements, that we are firmly persuaded of his Love and Grace, Faithfulness and Power; the Merits of his Blood, the Value of his Intercession, and the Truth
of

of his Promises; and set our Seal to the Record given of him in the Word, that he is *Able to save to the Utmost, all that come to God through him*; and he *will not cast out any* that seriously apply themselves unto him. And as tis a Noble, so

Heb. 7.

25.

John 6.

37.

4. This is a Necessary Act of Faith : For when a man sees himself in danger of Eternal Ruin, and knows he hath none other besides Christ to trust unto; if he don't rely upon him, his Heart must sink in Despair like a Stone in the Water. A single man in a poor shatter'd leaky Vessel, in a dark Night, far remote from the very sight of Land, in the midst of a tempestuous Sea, whose foaming Waves are furiously dashing upon it, so that on every side 'tis continually sucking in Water; without Pump or Sails, or Pilot; is but a very faint Emblem of such a person, who under a Quick Sense of his own Sins, and

A Discourse of

and the Wrath of God, hath Nothing at all on which to Depend. And yet

5. This Act of Faith sometimes runs very low with a serious Christian. It may be so on a Man's First Believing; and sometimes a great while After, in an Hour of Spiritual Darkness and Desertion: whereupon if we could but stand at his Closet-Door, we might over-hear him breaking forth in some such Language as this. " My Sins are Many, and
 " my Danger is Great, and my Fears
 " are Proportionable to both. What
 " will become of me to all Eternity
 " God only knows. But yet however,
 " there is Salvation for lost Sinners
 " through the Blood of a Redeemer;
 " tho I am so far from having an Assurance of an Interest in it, that I am
 " terribly afraid I never shall. Many
 " Discouragements break in like
 " Wave after Wave on my distressed
 " Soul, and I have much Ado to keep
 " my

“ my Head above Water, yea it is often
“ covered by it ; yet I see a safe Har-
“ bour ; but Lord, at how great a
“ Distance am I from it, so that I
“ can but just perceive it ! Oh that I
“ could but swim to it ! Well, I will
“ make Towards it, though I fear I
“ shall Sink long before I reach it.
“ But however I'll try what Rich,
“ Sovereign, Free Grace will do. If
“ I am indeed the vilest Sinner that
“ ever was ; then Christ never yet
“ had so fair an Opportunity of shew-
“ ing his Tender Love, his Infinite
“ Power, his Unshaken Faithfulness,
“ and the Value and Efficacy of his
“ Blood, in all their Beauty and Glory,
“ as now he has. What though I am
“ an Obscure Person , and should
“ never have the Opportunity of
“ Publishing it on Earth ? Yet it will
“ not Die as a Secret in my Bosom :
“ The Happy Tidings will run
“ through the Heavens ; and the
“ Blessed

“ Blessed Inhabitants above will
 “ Wonder at his exceeding Abundant
 “ Grace overflowing to me ; and sing
 “ Hallelujahs to the Lamb of God on
 “ My Account. And though Christ at
 “ the Last Day will be Admired and
 “ Glorified in All his Saints ; yet if I
 “ be found among ’em, I shall more
 “ Signally Adorn his Triumph than
 “ any One besides. I will therefore
 “ venture into his Presence, cast my
 “ self into the *Arms* of his Mercy:
 “ But that’s too Proud and Saucy a
 “ word ; I would rather say , I will
 “ Throw my Self at his *Foot*. If he
 “ Spurn me away, I can but die then.
 “ But it may be he may stretch out
 “ the Scepter of his Grace to me,
 “ and then I shall Live: And who
 “ can tell, but he will ? But if not,
 “ *if I perish , I perish*. So I must,
 “ If I don’t apply to him. There-
 “ fore though he should Slay me, I
 “ will put my Trust in him. If I die,
 I’ll

“ I’ll die laying hold on the Horns of
“ this Altar. If ever Help come, I
“ know it must be in this Way;
“ Here therefore I am resolved to
“ Abide, come on’t what will, I’ll
“ wait the Issue of it, and see how
“ it may please the most Compass-
“ sionate Lover of Souls to deal with
“ mine.

This single Cord many times hath
a Soul to bear it up; and ’tis often
ready to break, or He to let go his
Hold of it. Such a One in deed is
not in a very Comfortable, yet he
is in a safe Condition; and if he con-
tinue thus looking towards Christ,
waiting upon him, and resigning
to him, he shall be dealt with as a
True Believer: Although he seem
to have no Faith, and others may
think he hath but little of it; yet I
must say his Faith bears some propor-
tion to his Discouragements, for
it prevails over them; and therefore
it

it is Great, because They are evidently so: Surely that is no inconsiderable Taper, which being born in the open Air and high Wind, trembles and wavers this way and that, so that one would expect every moment it should be puff'd out, yet Burns on; though it gives no great Light and Comfort to the Poor Traveller who carries it in his Hand.

- ¶. IV. These are the several Acts of Faith. But now, that we may not deceive our selves to our ruin, there's another Point to be spoken to, viz. *The genuine Fruits, and necessary Effects of it*: 'Tis a Grace that Purifies the Heart, Cleanses the Life, Overcomes the World; is a Vital Spring and Principle of all manner of holy Obedience. St. James hath spoken so full and plain to this purpose, that some
- James 2. men will never forgive him. He calls
20. him a vain man, who sets up for Faith,

Faith, if he hath not Good Works as his *Credentials*. Tis but Saying he has it. He will not allow it to be called by that name. He compares it to the Hypocritical Wishes of a Covetous Worldling, who when he has the good things of this Life in store by him, only saith to his needy Brother, *Be thou warmed and Filled*, but Gives him nothing but his Empty Farewel Blessing of *Depart in Peace*, and is Glad he can so be rid of him. Such Empty Words are not the Vertue of Charity; nor is an Idle Flourish about Religion, or a dead Assent, the Grace of Faith; no more than a Carcase is a Man. For *as the Body without the Spirit is Dead, so is Faith also without Works*. It will not Profit a man, and it cannot Save him. 'Tis no better than a Gilded Vanity, or a Painted Bubble, that will please none but a Child or a Fool.

v. 14.

15, 16.

v. 26.

There

Mat 13.
58.

There was a Faith in the Power of Christ, which they who wanted, were not Healed by him of their Bodily Diseases. *He did not many of his mighty Works in his Own Country.* What should be the Reason of that? Their Own Native Air is wont to Revive Others, when they are almost Wasted away to Nothing. Surely *His* had not so Malignant an Influence as to dispirit and enfeeble him. But this happened *because of their Unbelief.* If no Cure be wrought on our Souls; if the Unclean Spirit be not cast out of our Hearts; if we remain Dead in Trespases and Sins; it does proceed from the same Cause, and is a plain Argument, that the Faith of God's Elect hath not been wrought in us.

We read in the Scriptures of a Twofold pouring out of the Holy Spirit; One Before Faith, in order to the Working of it, which proceeds

ceeds from Christ as a *Designed Head*,
for the Enlightning of Dark Minds,
the Quickning of Dead Souls, and
drawing Unwilling Ones to himself,
that they may be made Living Mem-
bers of his Mystical Body ; As Ver-
tue goes forth from the Load-stone,
to Attract the Distant Iron. But then
After this, there is a Solemn Bestow-
ing of the Spirit by Christ as an
Actual Head, on those who by Saving
Faith are United to Him. Our Sa-
viour speaks of this Royal Gift of his
in those words, *He that believes on me*, John 7:
as the Scripture hath said, out of his 38, 39.
Belly shall flow Rivers of Living Water.
This spake he of the Spirit, which they
that believe on him Should receive, as the
Evangelist interprets that Speech of
his. And, saith the Apostle to the
Ephesians, In whom After that ye Be- Ephes. i:
lieved, ye were Sealed with that Holy 13.
Spirit of Promise. The Seal of a
Prince sometimes has his Own Image
E upon

upon it. The Holy Spirit of Christ had impress'd his Likeness on them, as a Token of their being Separated to be His. And the Blessing of Abraham is come on the Gentiles through Jesus Christ, and so we receive the Promise of the Spirit (*i. e.* the Spirit Promised) through Faith in him. The Holy Ghost then takes Charge of them as Christ's Members, Possesses and Acts them for Him, Secures and Promotes His Interest in them, Restrains them from Sin, Strengthens them against Temptations, Quickens them to Duty, and Helps them in it, and Leads them in the Way of Holiness, till he hath Safely Conducted them into the Presence of Christ in Heaven. Which is so Certain a Truth, that the Apostle doth not
 Gal. 2. ^{14.} Scruple to say, That *he who has not the Spirit of Christ, is none of His.* Now he who is in the Flesh, and walks after it, is not under the Holy Ghost's

Faith in Jesus Christ.

51

Ghost's Conduct; and consequently is not a True Believer on Christ, whatever he may seem to be.

Now from what has been said, we may easily form in our Minds a Right and Full Notion of Faith in our Lord Jesus Christ. “ ’Tis such an Assent
“ to the Truths laid down in the
“ Scriptures concerning Christ; on
“ the Account of Divine Authority
“ revealing ’em; and Such a Con-
“ sent to him thereupon as Prophet,
“ Priest and King; together with such
“ a Reliance on his Merits, as is Pro-
“ ductive of Universal, Sincere Obe-
“ dience both in Heart and Life.

And now since the Power of Self-Reflection is the Peculiar Dignity of our Nature, whereby we are advanced above the Rank of Brutes, I beseech my Reader to shew Himself a *Man*, by considering whether he be a Christian; and seriously Examine
E 2 himself,

himself, whether This Grace, Thus described, has been wrought in him. To Provoke him to it, I have a Double Motive to lay before him.

1. Wherever Faith is Described by, or the Promise of Pardon and Life made to any Single Part or Branch, it must be taken in the Full Latitude and Extent, as I have now open'd it. It must be understood *Sensu Composito & Cateris paribus*; i. e. Provided there be All the Other Parts of Faith, and that it be of the Right Stamp and Kind, a *Working* Faith: And that for this very Plain Reason; Because Otherwise we put such a Sense on One Scripture, as would Notoriously Contradict several Others. For Instance; 'Tis said, *Whoever believes that Jesus is the Christ, is Born of God.* And these things are written to you, that ye might believe that Jesus is the Christ, the Son of God; and that Be-

1 John

5. 1.

John 20.

31.

Believing (This) ye might have Life through his Name.

This is to be taken Thus, Provided a man So Assent to this Truth, as there-upon to Receive him in All his Offices, and Trust in him, and live in holy Obedience to him. For if it were thus to be understood, that if he meerly Assent to it, and live ever so Wicked a Life, Yet *he is born of God*; This would be to make St. John Openly Contradict himself, seeing Elsewhere he says, That *He who is Born of God*, don't and can't commit Sin, (i. e. live in a Course of Wilful Sin) *because he is born of God, and his Seed remaineth in him*: And that Such a Committer of Sin, is of the Devil, and not of God; And that this is a Clear Case, In *This the Children of God are Manifest, and the Children of the Devil*. And so the Same man, at the Same time, must be a Child of God by One Scripture, and yet a

1 Joh. 3.
6, 7, 8,
9, 10.

Child of the Devil by Another. So if it should be Thus understood, That he who Assents to this Truth, that *Jesus is the Christ the Son of God*, though he lead ever so Ungodly a Life; yet *Believing This, he shall have Life through his Name*: This would be to make St. John Fight with St. James, who tells us, Such an Idle Faith will not Stand a man in any Stead another Day. And so one and the Same Man, at one and the Same Time, would be Saved and Damn'd by the two Different Parts of the Same Rule of Judgment; have a Right to Eternal Life by this Scripture, and yet be Doomed to Eternal Death by those other innumerable Texts which assure us, That all the Wicked shall be turned into Hell.

The same might be shewn as to Trusting in Christ, and the other Branch of Faith: but this Instance may suffice. To this I'll add another Motive; and therefore

2ly.

2ly. The More a man hath of that which Looks like Saving-Faith, if he has not All of it, or if it be not of the Right Kind, the Sorer will his Damnation be. How Bitterly will Men complain Another day, We did Pretend to believe every thing contained in the Scriptures to be True, and yet we Lived as though we had been sure every Word of it was False. Wherefore we are Justly plunged the Deeper into Hell for acting directly Contrary to our own Light and Perswasion, and *holding the Truth in Unrighteousness.*

How Fiercely will the Never-dying Worm gnaw Others, when they shall consider, We not only seemed to have the Faith of Assent, but that of Affiance too ; we Strongly Relied on Christ as our Priest, but never Submitted to him as our King. We were often told, This was wretched Presumption ; and fore-warn'd what

it would come to at last. But we would not Regard it; and so we fall into Hell not Pitied by Others, and Condemned by our Selves.

How Loud will the Cry be among Others, when they shall bethink themselves, We not only pretended to Assent and Rely, but to Consent too; only we Stuck at our Darling Lust. And we are Eternally ruin'd for the Sake of that One Sin. We walked with Christ many a Step; and had we gone but One more, we had been in the Mansions of Glory; but for want of that we are Fallen down into the Region of Everlasting Horror and Despair; and are Damned for being *Fools*, as well as for being *Sinners*.

And how Quick and Tormenting will be the Reflections of Conscience among Others, when they shall say, We went Further than any of These; When we lay on our Sick Beds, we
not

not only seemed to Assent, and Consent, and Rely, and Began to Obey, but verily thought we had been Sincere; and were ready to fly in the Faces of those who did with ever so much Modesty insinuate and drop a Suspicion of us. But the Disease being perfectly removed, the Stream of Corrupt Nature, that was only Driven back, returned to its Old Channel; the World gained upon us again; we were intangled in our Old Corruptions, and grew a great deal worse than ever; like Rotten Fruit, putrefying every Day more and more. And now we are justly loaden with Heavier Chains, and beat with Many Stripes, and deserve to be lashed with Whips of Steel and Fiery Scorpions for Ever and Ever.

I hope what has been said, will make the Reader Serious, and very Cautious, that he don't bless himself
in

in a thing of Nought. If Conscience don't work Now, it will, when Sickness comes, and Danger approaches. Modern Philosophers tell us very surprising Stories concerning a mighty Spring in the Air; that when its Particles are violently compress'd together, it endeavours a Restitution to its former Natural State; and the Greater the Oppressing Weight is, as soon as ever they can get themselves Unfetter'd from it, they fly out with the Greater Force. Among many Other Experiments, * this is One; That a Glass-Bubble being Hermetically Sealed, and put into the Receiver, and the Surrounding Air Pump'd out; that which is Imprison'd in the Bubble will so Expand, as in Four Minutes time to make it fly in Pieces, and break into Powder as Small as Sand. Every man finds somewhat Like this in his Own Breast. Conscience hath a Native Spring in it,
that

* *Boyl's*
Works
Epit.
Vol. I.
P. 450.

that will endeavour to Recover its Ancient Power, if Oppress'd ; and when it does, the Greater Violence has been offer'd to it, 'twill Return to its Throne with the Greater Fury. And when the Sinner is *Empty* of all his Outward Comforts wherewith he is now Encompassed on Every Side ; all his Present Peace, which is as Thin, Contemptible and Brittle as a Glass-Bubble, will be uttery Shiver'd in Pieces by the Workings of that mighty Principle within. And awake it will in the Hour of Death , or to be sure the next moment After ; whereupon the Pleasant Dreams of him, who was not a Sound and Thorough Believer, will be gone for ever. Men will find at last, that Peace spoken by the Father of Lies will not prove True, and Comfort fetcht from Hell, will End and Leave the Fool There.

C H A P. II.

*Of the Reasons of so Different
Accounts of Faith in the Holy
Scriptures.*

TH E Foregoing Chapter affords Sufficient Ground for what must be the Subject of This; *viz.* To give the Reasons why Faith in Jesus Christ is thus Differently described in the Scriptures: Sometimes by One Act, or Object, sometimes by Another, and sometimes by its Fruits and Effects: I will Answer this Enquiry in the following Particulars.

§. I.

I. The Sacred Penmen had a Respect to the Different State of Affairs in their Days; *viz.* The Great Difficulties

culties which attended some Acts or Objects of Faith ; and the Sad Perplexities of Conscience which awa-ken'd Sinners labour'd under.

1. They had a Respect to the Great Difficulties which some Acts or Objects of Faith were encumber'd with : and that on Various Accounts.

Some Articles of Faith were *New*, and seemed very *Improbable* at first View : This for Instance, That Jesus of *Nazareth* was the Promised Messiah. That there should Some Extraordinary Person come as a Deliverer, was of Old believed by 'em : But that Our Jesus was He, was a New Article. And a very Hard one to a *Jew*, who had been Educated in this Perswasion, that the Messiah should appear in great Pomp and Worldly Glory ; whereas they saw Jesus had not a Place wherein to lay his Head.

And

And when they beheld him Crucified with all the Circumstances of Ignominy and Reproach, This was Such a Stone of Stumbling, that his Own Disciples had much Ado to get over it. This made him look so very Unlike his Own Picture, as it had been Drawn by the *Best Masters* among them, that it was almost Impossible to know Him.; and they must reject Him, or all their Old Notions at Once.

And it was no Easy matter for a *Gentile* to receive him for a Saviour, who had been so Scornfully treated by his Own Countrymen as the vilest Malefactor, and the worst of Impostors. No wonder then that Other things are Passed by, and Saving-Faith in him so often Described by nothing else but an Assent to this Single Truth, That *Jesus is the Christ*.

Sometimes the Owing some Points of Faith drew down Bloody Persecutions;

tions ; and to ^{Professe} ~~Own~~ them, was to run
the Hazard of Life, and all in this
World that's Dear to men. In those
Early days, he who Declared his Be-
lief that Jesus was the *Son of God*, and
raised from the Dead, could not expect
to continue long among the *Living*.
And therefore Saving-Faith is descri-
bed by an Assent to This Alone,
which was the Trying Point ; and
such a Conduct was requisite to Esta-
blish the Hearts of those Primitive
Christians, lest the Storm should drive
em from their Anchors, and they
make Shipwrack of Faith and a Good
Conscience. Other Matters are wa-
ved, because it might Reasonably be
Presumed, if they Stood to the One,
they would not be such Fools as to
Neglect the Other, and so lose All,
and gain Nothing by their Religion ;
be Miserable in Both Worlds, Ruin'd
in This and Damn'd in the Next.

At

At Other times some Objects of Acts of Faith were Openly Opposed, or at least Secretly Undermined by Subtil Hereticks, and False Teachers, who Subverted the Faith and Souls

* Of these Hereticks see Hammond and Le Moyne's Not. ad Barnabæ Epist. Miscell. Sacra Vol. 2. p. 598, &c. Bull's Exam. Censuræ, p. 9. and Def. of Mr. H's Enquiry into the Nature of Schism, p. 99, &c.

1 John 4. 2.

of Men. Thus when Many, whether *Gnosticks* *, or whoever they were, denied the Incarnation of Our Lord, then Faith in him is described by an Assent to this Truth, *That Jesus Christ was come in the Flesh.*

St. John makes the Owning or not Owning this a Test, whereby to know whether a Man had the Spirit of Christ or Antichrist in him.

2d Epist. of John ver. 7, 9,

10, 11.

There were many such *Deceivers* and *Anti-Christ*s, as he calls them, who denied it: And therefore, to prevent men's being Seduced by 'em, he saith, *Whosoever transgresseth and abideth not in the Doctrine of Christ,* (meaning This Doctrine concerning him that he was

come

come in the Flesh, for of This he is speaking) *bath not God*, has no Saving Interest in him ; no, nor in Christ neither, as may be gather'd, not only from the Reason of the Thing, but from the very next Words of the Apostle ; viz. *But he that Abides in the Doctrine*, (i. e. in This Doctrine) of Christ , *bath both the Father and the Son*. For, by the Rule of Contraries, he that doth Not abide in it, has no Special Relation to, and shall receive no Saving Benefit from either one or t'other : Yea, the Apostle's Indignation against them rises to so great a Height, as to command True Christians not to *receive* such Hereticks *into their Houses*, or to bid 'em *God speed* : for he that do's so, is a *Partaker of their Evil deeds*. 'Tis very Observable, that these are the Words of St. John, who breathes forth nothing but Love and Goodness on Other occasions ; but he Thunders and
F Lightens,

Lightens, and is all on a Flame against These Seducers: would have Sincere Christians not bestow so much as a Good Wish upon 'em, but shut their Doors against 'em, as they would against a Man who hath the Plague upon him, and spreads Infection and Death wherever he comes. There was sufficient Reason for all this Extraordinary Heat. These Deceivers were *many*, and they were *Antichrists*. They denied that Jesus was a Real Man; and if he were a meer *Spectrum*, then he could not offer up a Real Sacrifice. And so they blew up the very Foundations of that Great Duty, Faith in, or Dependance on the Blood of Christ, which is absolutely necessary to the Salvation of a Sinner.

And yet That was Another Point which was Directly Opposed too. That Notion which has made so great a Noise among us of late; *viz.* That *all that Faith that is necessary to Salvation,*

tion, is a Believing barely that Jesus is the Messiah, so as to be ready to give Credit to all his Revelations, and take him to be our King, seems to me to be a Revival of that very Doctrine which the Apostle designedly writes against among the Romans and Galatians: Only with this Variation, That the Necessity of Observing the Ceremonial Law is warily dropt. 'Tis a very Common Practice for Men to Dig up Ancient Heresies that had been Dead and Buried; cut off some of the more visibly Unclean Parts of 'em, Paint the Rest, and then make Unthinking People believe they are New Truths. Many of the Jews professed so far to believe our Jesus to be the Messiah, as to own him for a True Prophet, and take him for their Lord and King. Only they Seemed to have no greater Kindness for the Priestly Office of Christ, than a Mo-
dern Author, who Expressly tells us,

*Reasonab.
of Christi.
p. 214.*

That he doth not any-where Assume to himself the Title of a Priest, or mention ANY thing relating to his Priesthood. Though, by the way, he owned himself to be the *Messiah*; which till this New Light came into the World, was wont to be understood so as to comprehend the Office of a Priest as well as that of a Prophet and King. And he also owned, that the 110th Psalm belonged to the Messiah (that is, to Himself) applying to that Purpose

- Mat. 22. the First Verse of it, *The Lord said to*
 44. *my Lord, Sit thou at my Right Hand, &c.*
 Now of the Self-same Person are those words undeniably spoken in the 4th Verse of the same Psalm, *Thou art a Priest for ever after the Order of Melchisedech.* And our Saviour often spake
 John 10. 15. *of laying down his Life for his Sheep,*
 Mat. 20. *and giving it as a Ransom for many;*
 22. *and, said he, this is my Blood of the*
 Ch. 26. *New Testament, shed for many for the*
 28. *Remission of Sins:* And told his Disciples,

ples, that after his Ascension, he would
Pray for them : And this I think is say- John 14.
 ing *Something relating to his Priesthood* ; 16.
 of which, Offering Sacrifice, and ma- and Ch.
 king Intercession are the Two Bran- 16. 26.
 ches. He that said these things of
 himself, did, at least *Implicitely, assume*
to himself the Title of a Priest ; and
 that, according to this Author, is as
 much as he did with reference to that
 other of the *Messiah*. 'Tis the Hu-
 mour of the Times to run down the
Priesthood , both Name and Thing.
 But sure Men carry the Point a little
 too Far, when they Fly at it, where-ever
 it is, and will not Spare it, no, not
 in our Blessed Saviour Himself ; but
 rend away from him his Sacerdotal
 Work and Office ; or at least repre-
 sent it so very Empty and Insignifi-
 cant a Trifle, that a Man may be a
 very good Christian, and be Saved
 by him, though he believe not one
 Word or Syllable of it.

This, as I was saying, was for the Main, that Grand Error which the Apostle endeavours with all his Might to beat down in his Epistles to the *Romans* and *Galatians*, many of whom had no thoughts of being Saved by Faith in the Righteousness and Blood of Christ, but by their Own Works of Obedience. And therefore St. Paul

Rom. 10. describes Faith by *not Establishing our*
 3. *Own Righteousness, but Submitting to the Righteousness of God.* Speaks often
 ch. 3. 25. of *Faith in his Blood as a Propitiation,*
 ch. 5. 11, of *receiving the Atonement, and Abun-*
 17. *dance of Grace, and the Gift of Righte-*
 ver. 19. *ousness;* and says, that by the Obedience
 of Christ *many shall be made Righteous:*
 And that these Men whom he argues
 against did *frustrate the Grace of God,*
 Gal. 2. break in Pieces the *Cross of Christ,* and
 21. make his Death to be altogether in
vain: With many other Passages of
 the Same nature. Other Matters he
 over-looks, and speaks Only to This,
 because

because this was the Only Part of Faith in Christ that was then in Dispute between him and his Erroneous Adversaries.

Again ; At other times Another Act of Faith, and the whole Nature of it was Practically neglected, or mis-understood. Some wrested Sundry Passages of St. Paul's Epistles so far, as to assert, that a Barren Dead Assent, or a Bold Presumptuous Trust, was Faith, and all that was necessary to Salvation. And then either to Prevent, or Cure this Grand mistake, we are told of Faith under the Notion of *receiving Christ Jesus as the* Col. 2. 6. *Lord* ; and that 'tis but a Counterfeit if it don't purify the Soul, and work by Love, if it be not attended with Good Works, and accompanied with a thorough Change in the Temper of the Heart, and Tenor of the Life. Little or no Notice is taken of Other things, but This is insisted on, that

so the Sacred Writers might (as in all Reason they Ought) more Effectually strike at the Damning Errors of those Times. Like wise Commanders, who seem Comparatively to neglect the Other Parts of a Fort, and draw down all their Strength to defend That Post, which being vigorously attack'd, is in great Danger of being taken by the Enemy.

Thus the Holy Penmen of the Scriptures Single out and Fasten upon That very Point that was wholly New, and look'd like an Incredible one ; that which was Opposed by Bloody Persecutors, or Subtil Hereticks ; or Mistaken by wretchedly Deluded and Licentious Men. They Press and Establissh That which was the Special Truth and Duty of their Day : And therefore we have One Account of Faith in One Place, and Another Account of it in Another Place ;

Place ; according to the Different Circumstances of the Times wherein they spoke or wrote, or the Persons they had to deal with ; against whom they levell'd their Discourses. They don't in all Places mention Other Objects or Acts, nor Sometimes the Necessary Fruits of Faith, which shew it to be of the Right Kind ; though in Themselves altogether as Weighty, (which yet at Other times they do take notice of ;) Because Then there was no Present Necessity of insisting upon Them ; they were Foreign to the Argument in hand, were not the Question in Controversy, which they Confine themselves unto. And herein the Scripture was Wisely composed, and the Penmen of it did as Good Authors would and should do, who mind the Profit and Salvation of those to whom they Write or Preach.

2. And

2. And the Prudence of their Conduct will further appear, by their having a Regard as to the External State of Affairs, so to the Inward Frame of Men's Spirits; and thereupon we have yet Other Descriptions of Faith. Sometimes a Convinced Sinner is as much Pained as the poor *Israelites* when bitten by the Flying Serpents, which shot such a Fire into their Veins as made the whole Mass of their Blood to Boil, and miserably Scald 'em. And then Faith is described by *Looking to Jesus*, in Allusion to those *Israelites* fixing their Eyes on the Brazen Serpent to draw out the Venom, restore Ease, and preserve Life. And yet, as though the Men were in Love with the Misery which they can't bear, sometimes Awaken'd Sinners Hang off from the Grace that is offered: *What, can there be Mercy for Me? Pardon for so vile a Wretch as I am?* And then Faith is set forth under

Faith in Jesus Christ.

75

der the Term of *Coming* to Christ, as Mat. II. 28.
a man who is Weary and Heavy-
Laden would to one who calls him
with the Kind Design of taking the
heavy Load off his Shoulders. But
though some are Slow and Backward,
Others are in Haste. There is (say
they within themselves) but a Hairs
Breadth between Us and Hell ;. If
Divine Vengeance should Suddenly
seize us , we are Undone for ever.
Then Faith is Described by *Fleeing* Heb. 6. 18.
to Jesus as our City of Refuge. But
though Fear add Wings to the Soul,
yet Despair Binds 'em up that they can't
stir ; And with This, Awaken'd Sin-
ners are sometimes almost Swallow'd
up. They Stand still, and are ready
to Drop down. Then Faith is de-
scribed by Resting, Leaning, and Re-
lying upon Christ, and Laying Hold
of him. And whatever some Men
may Imagin, the People are not so
Stupid , but they Understand These
Terms,

Terms, (which is more than these
 Prophane Scoffers do) and the *Words*
 are Agreeable to a wounded Consci-
 ence, as well as the *Things* that are
 John 34. Signified by 'em. *For the Ear trieth*
 3. *Words as the Mouth tasteth Meat: The*
Relish and Savour whereof is grateful
 to the Palate, as well as the *Substance*
 is nourishing to the Body. Should I
 tell a Friend of mine, I *commit* such an
 Affair to him, and *Leave* it with him,
 and *Rest*, or *Depend*, or *Rely* upon his
 Interest, Prudence and Integrity, that
 he will not Suffer me to be *Run down*;
 though he were a *Plain Man*, he
 would Easily understand me without
 any more ado; and think me not a
 little Impertinent if I should take a
 great deal of Pains to *Strip* these Me-
 taphors, under a Pretence of Speak-
 ing more Intelligibly to him. This
 is very Familiar Language, and very
 Emphatical too. And so is *Closing*
with one who makes me a very Ad-
 vantagious

Dr. Wal-
 lis *Serm.*
 p. 38.

vantagious Proposal, and *Embracing* Him and his Kind Offer; by which Terms some Divines of Great Note and Learning have been wont to Express the *Consenting* Act of Faith. And They are the *Silly Men* (and not the Common People) who fancy, Ordinary Christians don't know the Meaning of those Expressions when applied to Divine Matters, which every one takes for Granted they do understand when they are used in Human Affairs. without any Scruple.

Thus the Apostles give us Various Accounts of Faith, because of the Respect they had to the Different State of Affairs in their Day; they consulted the Difficulties which attended some Acts or Objects of Faith; and the Perplexities of Mens Consciences. But because there is nothing New under the Sun, the same External Difficulties, from Persecutions, Heresies, and Practical Errors; and the same
Internal

Internal Troubles are to be met with in Our Age as in Theirs ; the Scriptures therefore are Wisely Penn'd, and of Admirable Use to Us, as well as to the First Christians to whom they were Immediately directed. The Waters of a Living Spring will be no less Refreshing to Posterity, because their Fore-Fathers have drank of 'em several Ages ere they were Born.

§. II. II. Another Reason why we have such Different Accounts of Faith, is, Because the Sacred Penmen do Suppose, that we understand, that one Act of Faith do's naturally Imply Another, or Infer it, and Produce its Proper Effects.

1. Some Acts of Faith naturally Imply Others as Necessarily Prævious to 'em. For Instance ; Sometimes Faith in Christ is described by *Consenting* to him, and *Relying* upon him.

Now

Now we can't be so Weak, but we must Understand, and there's little need at every turn to Tell us, that Both of these do Pre-suppose the Assenting Act of Faith. It can't be thought any Man should Accept him for his Prophet, Priest, or King, who is not Convinced that he was Sent from God to Reveal his Will, Pacify his Wrath, and Rule in his Name: Nor put his Trust in him for Life and Salvation, unless he be perswaded that he hath put away Sin, and open'd the Kingdom of Heaven by the Sacrifice of himself. He who expects to be Obeyed as an Officer, must produce a Commission well Attested: And 'tis too great a Venture to build for Eternity, if I am not well Satisfied of the Firmness of the Ground and Foundation.

2ly. In Other Cases, One Act of Faith doth naturally tend to Infer Another, and Produce its Proper Effects.

fects. There is such a natural Chain and Dependance of One thing upon Another, that unless I act very Unreasonably, and be either very Thoughtless, or Wretchedly False to my own Interest and Principles, I shall be Led on from One Point of Faith to Another, and from Belief to a Suitable Practice. For Instance; suppose I do *Assent* to this as a certain Truth, that Jesus was *Raised from the Dead*. Hence of Course it follows, that he was indeed a Teacher sent forth from God. A meer Man cannot raise Himself; Death is an Evil that no Human Skill can Prevent, much less can it Cure. None can raise his Friend, much less Himself, out of the Grave. The Devil could not, and we may be sure he never would have Raised *Jesus of Nazareth*. He understands his Interest better than to appear in the Behalf of one whose Business it was to Overturn the very Foundations

tions of his Kingdom ; who had cast him out of many Bodies while he Lived , and would cast him out of more Souls , if he should Revive. God would never have raised him, had he been an Impostor ; wrought a Miracle to countenance a Cheat, and laid an Invincible Temptation before Honest Men to believe a Liar, who had appealed to this as the Sign * of his Divine Mission. The Jews set a Watch , placed a Stone , put a Seal on his Grave to make all Sure. Providence would have set such a Watch as should never have Slept, such a Stone as should never have been Rolled away, such a Seal as should never have been Broke open, at least not till the Third Day had been over ; if Christ had been a Deceiver. Hence it unavoidably follows, That he Was what he Professed, one who came from the Bosom of the Father to Reveal his Will.

* Matth.
12. 39,
40.

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And

And the natural Result of That is, That by vertue of my Allegiance to God I am bound to hearken to him as the Great Prophet, and give Credit to every thing he says. Now the Consequence of That is, I am bound to receive him as my Priest, and Rely on him as Such. For one of the Main things he teaches, and which a Guilty Creature had need to Learn, is, how a Sinner may be Reconciled to God. And 'tis the Great Scope of many of his Revelations, to assure Men, that there is no Other Sacrifice, no Other Expiation, no Other Atonement but his Blood; in the Vertue whereof a Fallen Wretch can with Comfort, with Confidence and Safety appear before a Holy, and Righteous God: Nor can any of our Services be of a Sweet-smelling Savour, unless perfumed with his Incense. So that if I take Christ for my Prophet, I am Obligated to receive him as my Priest

Priest too ; Whereupon I am under a Necessity of Consenting to him as my King also. For this is Clearly laid down by Himself and his Apostles, that I must receive him in Both these Offices, or I can have him in Neither ; in This Sense *Christ is not Divided*. Whence it follows, I must Obey him ; for I am under the Strongest Motives to it that can be propounded to a Reasonable Creature ; he having Assured me, that Everlasting Death shall be the Portion of Rebels, and a Massy Crown of Eternal Life shall be the Reward of all his Faithful Subjects. And if so Vast a Weight as Both these Together, will not Set all the Springs of Action in Motion, Nothing else is capable of making 'em Stir. Thus 'tis plain that an Assent to this One Truth (of which we have Greater Evidence than of any Matter of Fact besides) that *Christ is Risen*, if I Attend

tend to it, if I Dwell upon it, and be True to my own Light and Perswasion, Following on whither it would naturally Lead me; it will bring me on to All the Other Acts of Faith, and influence me to all manner of Holy Obedience.

- § III. III. The Language of Scripture in its Several Accounts of Faith, is agreeable to the known usual way of Speaking among Men: What is very Familiar with Lawgivers, and indeed in our Common Discourse. God do's not Speak to us as a Philosopher to his Pupils, as a trifling Grammarian, or an over-exact Critick, who are bound up to Niceties; but as a Governor to his Subjects. There's a Stiffness and Preciseness in Words as well as in Behaviour, that's very Ungrateful. There's a Becoming-Negligence of Style, as well as Dress, that's Natural and Sweet; looks Great in a King,

King, and has, like Himself, a kind of Majesty in it. Rulers in their Publick Edicts are not wont to use words in a Strict, Narrow, Physical Sense; but in a Large Moral one, signifying by one Term a Compound of many Physical Acts; taking it for Granted, that their Inferiors have so much Sense as so to Understand 'em. Suppose a Prince should say to a Desperate Knot of Rebels, *Receive* me for your King, and I will Pardon you; they would presently know what he meant thereby: *viz.* That they should own him as their Rightful Sovereign; Shake off the the Usurper's Yoke; Testify their Sorrow for their Former Rebellions; Lay hold on his Act of Grace, and engage to demean themselves as Obedient Loyal Subjects for the Future. Now why should not Men as well understand all this is contained in their *Receiving Christ Jesus the Lord,*

when Faith in him is so described in their Bibles ?

And this way of Speaking , as 'tis Usual with Lawgivers , so 'tis in our Ordinary Discourse. If I should come to a man that is Desperately Sick, and say, There's such a Physician, do but *Trust* him, and he will certainly Cure you ; he would presently take me, that I meant besides the Physical Act of Trusting, that he should Entertain a Good Opinion of his Person as to his Skill and Honesty, Put himself into his Hands, take his Counsel and his Physick, and follow his Prescriptions. If he were so void of Common Sense as not to understand my Words in This Latitude, I should conclude that his Disease lay mightily in his *Head*. Now why should not Men as well understand the Scriptures, when they are Commanded to *Trust in Christ* ; that besides the Single Act of Reliance upon him, hereby

is meant, a firm Perswasion of his Authority, Grace, and Ability to Save those who Apply to him ; that in a Penitent Broken-hearted manner they must Put themselves under his Healing Methods, Follow his Rules, and Obey his Orders ?

IV. We read many Hundreds of *ψ. IV.* Times in the New Testament of Believing : Now if in Every one of those Places, All the Objects and the Several Acts, together with the Necessary Fruits of Faith had been mention'd, to how much Greater a Bulk would this have Swell'd it ; and that very needlessly, with manifest Impertinence, contrary to the Laws of Discourse and Writing ; made it look like a very Odd Book, and render'd it very Nauseous through its Vain Repetitions to every Judicious Reader.

If to this it be Replied, That though God had not done so in *Every*
G 4 Place

Place of the Bible, where that word is used ; yet if he had done it but in *One Verse*, telling us *Once for all*, That Wherever we meet with it, we must understand it in That Latitude; Would not This have been Better? For then we might have turn'd to That Place, and have Easily known it; Whereby we should have been deliver'd from a great deal of Perplexity and Labour. I answer in the

6. V. Vth Place. God hath Wisely taken Another Course, leaving much to Humane Industry : Both with Reference to the Ministry, and also to our Selves.

1. With respect to the Ministry. He hath set Apart a whole Order of Men, whose Business it is to Instruct Others ; which is a Prudent and Merciful Provision of His. Now he will not put such a Slur upon an Office of his own Appointment as
to

to render it Useless. A great Part of Their Work is to *Search the Scriptures*, and that for the People's Sake as well as for their Own, to help Them to, and improve them in Spiritual Knowledge: To gather up those Ears of Corn that lye scatter'd up and down all over the Field; to bring things Together, lay 'em Orderly before their Hearers, and Explain as well as Enforce 'em. A Minister therefore who is void of *Scripture-Knowledge*, how much Learning soever he may have of Another Nature, is like a Stately Building, Abusively called by the name of a Conduit, on which there are many Figures curiously Carv'd, that please the Eye of those who walk that way; but there being no Spring, it can't afford one Drop of Water to refresh a Thirsty man that comes to it. *The Priests Lips should keep* Mal. 2. 7. *This Knowledge, because the People*

ple must seek the Law at their Mouths.

2ly. God hath no less Wisely order'd it Thus with Reference to the People. He hath taken such a Method as do's Oblige them to what is no less their Interest than their Duty; a daily serious Perusal of his Sacred Oracles, whereby Men shew at once their Esteem for the Scriptures and their own Souls too.

'Tis not fit, that a Book of God's Own Writing, Especially on so Important a Subject as this, what a *Perishing Creature must do to be Saved from Hell, and brought to Heaven*, should lye neglected on a Shelf, or cast into a Bye Corner, or thrust into a Blind Hole, remaining there cover'd all over with Dust and Cobwebs, and be taken up Once a Year it may be, when looking for Other things we Casually Light upon it; As the Autograph of *Moses* was among the

the Rubbish of the Temple in the Days of *Josiah*: Or that the Blessed Bible should be Sleepily perused, while our Heads are Swimming and Nodding, and our Eyes half Shut, the Book let Fall it may be, and we ready to Tumble after it. 'Tis wisely Penn'd in such a way in many Other Respects which might be named, but Particularly in This: That whereas so much Stress is laid on Believing in Christ, yet God has not anywhere laid down an Exact Account of the Nature of Faith in him according to the Rules of Art; but given some Touches of it Here, and some There, to induce us Frequently and Seriously to Read it; and Compare what we find in One Place with what we have in Another, that so by laying All together we might Form a True and Full Notion of it. And he who will not do This; or at least who is so Intolerably

lerably Lazy, that he will not look into the Scripture, when Another has as it were turn'd down the Leaf in his Bible, or set a Hand in the Margent to direct him where to read in order thereunto, must fall without Pity, and die without Knowledge.

To say, why has not God given us an Exact Definition of it in some one Place, according to the nice Rules of Art! It would have saved us a great deal of Labour. You might as well say, Why did not God build us Houses to our Hands? It would have saved the Charge and Trouble of making Bricks and Mortar, Hewing and Squaring of Timber, and Regularly putting 'em all together. Or why did He not direct us to a Certain Place, where on turning up the Surface of the Ground we might find Pieces of Silver and Gold ready Coined? For it costs some Money

to make more ; and the Charges might have been saved, which now we are forced to be at in Digging, and Melting, and Refining, and Milling and Stamping of it. Or, to Instance in matters of a Spiritual Nature ; why has not God given us an Exact List of *Fundamental* Articles of Faith ? Or why has he not favour'd us with a *Living Infallible Judge* of all Controversies ; such a one in Reality as that *Dumb Oracle* at Rome Pretends to be ? How much Study and Disputing, How many Heresies and Schisms would have been prevented by such a Kind and Merciful Provision as this, had God vouchsafed it to us !

But he will not encourage Laziness. Much is left to Human Diligence as to our Comfortable Subsistence in this World, and our Salvation in the Next. 'Tis a Just and Reasonable Law, that *he who will not Labour,*
should

should not Eat. And 'tis as Equitable a one, that he who will not attend upon the Publick Ministry, and search the Bible, yea do both very Diligently, shall not so much as Know clearly and distinctly what 'tis to Believe. Spiritual Food for their Souls shall not drop into the Mouths of Lazy Wretches, who lye Sleeping on their Backs and in their Beds, but Men must rise up and take Pains for it, that their Mouths may be fill'd by the Labour of their Hands.

C H A P. III.

*Of the Necessity of Faith in
Jesus Christ to Salvation.*

HERE I shall not launch out into that Curious, and as to us very Needless Question, about the Possibility of the Salvation of the *Heathens*. It was a Sharp Saying of *Diogenes*, * That the Grammarians in his Days, spent more time in studying *Homer* that they might know the Evils that befel *Ulysses*, than they did to understand or to cure those which they endured Themselves. So, many among us spend more Time in Disputing For and Against the Salvation of *Heathens*, than they do in making sure of their Own. We may get to Heaven, without knowing

* *Laertius*
lib. 6. in
vita Di-
ogenis.

ing whether They are able to reach it; and when we come Thither our selves, we shall know whether any of them are There: And 'tis no great matter if we don't know it till Then.

All that I assert is This, That 'tis Impossible for any *among Us, who live when and where the Gospel is Publisht*, to be saved, if They do not believe on our Lord Jesus Christ. This is so Plainly and so Often declared in the New Testament, that there can be no Rational Doubt of it. Our Saviour Himself says, *He that believeth not, is condemned already, Because he hath not Believed in the Name of the only begotten Son of God.* John the Baptist also tells us, *the wrath of God abideth on him.* And every Minister of the Gospel has This Clause put into his Commission, (which is left Open that Others may read it, as well as They) tell Every Creature to whom ye Preach,

John 3.

ver. 18.

ver. 36.

Preach, that *he who Believeth not, shall be Damned.* And when our Saviour would Express Damnation with an Emphasis, he do's it in these words, *He shall have his Portion with Unbelievers.* And St. Paul and Silas, in Answer to the Jaylor's Question, *What shall I do to be Saved?* reply, *Believe on the Lord Jesus Christ, and thou shalt be Saved, and thy House.* Had they been so Impertinent as to give him such Counsel, as he might have been Saved, though he had not complied with it, I think he would have done well to have given 'em a Cut or two with the Sword he had newly drawn to Stab Himself, and added New Stripes instead of Washing their Old ones.

Mar. 16.

15, 16.

Luk 12.

46.

Acts 16.

30, 31.

II. Now as Harsh and Severe as §. II.
This may Sound in some men's Ears,
it will appear no Unreasonable Pro-
ceeding, if we do but consider the
HHeinous

Heinous Nature of Unbelief. Natural Conscience indeed Startles at the Commission of Scandalous Immoralities : But many are apt to think Unbelief to be, if a Fault, yet a Venial One. Whereas, if we look into the Bowels of it, we shall find it to be a very Black and Vile Offence.

It reflects the Greatest Dishonour on God, the Father, Son, and Holy Ghost. It Strikes at the Sovereignty and Authority of God. For *this is The*
 John 6.^{29.} *work of God; and His Commandment,*
 (i. e. 'tis so in a Peculiar manner)
 1 Joh. 3.^{23.} *that we believe on him whom he hath*
Sent.

It reflects on the Truth of God :
 1 Joh. 5.^{10.} *For he that Believeth not the Record*
He hath given of his Son, makes God a
Liar. Whoever doth not Own him, put his Trust in, and Obey him, refuses so to do for One or Both of these Reasons : Either because he do's Deny him to be one Sent from God,

God, or because he do's not Think him worthy of all Acceptation: And Either way he gives the Lie to God, who hath so Abundantly testified the Contrary to Both of these.

It further reflects on the Goodness and Wisdom of God and Christ. To *them who believe, Christ is the Wisdom and Power of God*: To every Unbeliever he is no better than Foolishness; and under that Notion he was rejected of Old, and is so at this Day.

It Directly strikes at all the Great Designs of the Father and Son, which the Heart of Both was Chiefly set upon from all Eternity: Renders the Covenant of Redemption wholly Vain, and of no Effect; and the Blood of Christ, like Water spilt on the Ground. Why was this Noble Work of Salvation, by him Contrived with so much Wisdom, Review'd with so much Delight, Brought about by such Bit-

ter Agonies as our Lord endured ; if after all, so much Contempt must be poured out upon It and Him, as is involved in Rejecting and Trampling on 'em by Unbelief. What more Provoking Sin can be Committed against both the Father and the Son ?

Nor do's the *Holy Ghost* escape Unreflected on. He Anointed our Saviour, Prepared, Qualified him for, and assisted him in his Work as Mediator ; testified concerning him by
 Luk. 1. 70. *the Mouth of his Holy Prophets ; which have been since the World began : And when his Apostles Preached him, the*
 Heb. 2. 4. *Holy Ghost bare them Witness with Signs and Wonders, and with divers Miracles and Gifts, that so we might give Credit to his Messengers when they recommended him to our Acceptance. He was poured out on Pur-*
 * Joh. 16. *pose to * Glorify Christ ; and to that*
 14. *end, says our Saviour, he shall receive*
 of

of Mine, and shall shew it unto you, that so you may spread my Fame all over the World. And he came to Convince Men, as of Other Sins, so of * Unbelief. Now, remaining in *Joh. 16. 9. that Sin, is to Thwart and Oppose him in his Main Errand and Design; and puts a Bar to all his Farther Operations; for he can't Sanctify, Comfort, and Seal Men to the Day of Redemption, while Infidelity is Obstinate persisted in. And so this Holy Dove may e'en take Wing, and fly back to Heaven again, there being no Work for him to do here upon Earth.

Now how can that Man be Saved, who Lives and Dyes under the Prevailing, Reigning Guilt of this Sin, which do's in so heinous a manner Oppose the whole Trinity? If a man Sin against the Father, the Son may intercede for him. If he Sin against the Son, 'tis not presently the Unpar-

donable Transgression. But if he Live and Dye thus Sinning against Father, Son, and Holy Ghost too, who shall Plead for him, or Stand his Friend ?

§. III. III. Nor is this to be Evaded by Pretending, That in the Days of our Saviour and his Apostles, Men had Greater Light and Evidence of the Truth of the Gospel, and the Mission of Christ, than we have ; because they *Saw* the Miracles wrought by him and them : And therefore their Unbelief was very Heinous, and deserved Damnation : whereas We have only the Report of 'em ; and therefore the Unbelief of Men in Our Days is less culpable , and shall not be so Severely punish'd.

For *John the Baptist*, who wrought no Miracle, preached this Severe Doctrine (as some may think it) That
 John 3.
 36. *the Wrath of God abides on him who believes*

believes not the Son of God ; for these are his Words, and spoken by Him too, before Christ had made himself famous by his Miracles.

Besides, we have Uncontrollable Evidence and Testimony that such Miracles were wrought, though we did not see 'em with our own Eyes. And We from our Childhood have been trained up in an Honourable Esteem, of Christ and his Gospel ; whereas Their Minds were tinctur'd with wrong Notions, and poyson'd against him with early Prejudices : Now every one knows our Souls are not like a *Table-Book*, out of which any thing that's written in it may be wiped Easily, and with a wet Finger : But like Marble or Brass, 'tis Hard to cut out the Letters that are once engraven on it, and Substitute Others in their Room.

And we have some very Considerable

derable Advantages and Motives to give Credit to the Gospel, which they had not, and which if laid in the Balance will be at least Equivalent to their Seeing the Wonders that were wrought in Confirmation of it. Such are, the strange Spreading of the Gospel, and the Fulfilling the Prophecies of our Saviour against the *Jews*, of which I have treated elsewhere. Whereunto might be added the dreadful Apostacy in the Christian Church, foretold by *St. Paul*: Which may serve greatly to Prevent Ours; and their Falling from the Christian Faith, Establish us in it, if the Reader will but peruse the Admirable Discourse of our Incomparable *Joseph Mede* upon it, who so Excellently Explains that Scripture, as if the same Extraordinary Spirit who dictated the Text, had done the like by the Comment upon it.

*Preface to
Preservative
against
Deism,
pag. 18,
19, &c.*

*1 Tim. 4.
1, 2, 3.*

I'll mention One more , and that I'll take from the *Revelations* ; though a Book which Prophane Men are apt to Ridicule, and Bold Expositors of it have given but too much Occasion for it , who have seen more *Visions* than ever St. *John* did ; Only His were from Above , and I need not say whence Theirs came. I don't pretend to a Deep Insight into it. Nor will any Considering Man, till it be *Day*, and more Light comes, hope to penetrate into the Heart of that Country, when many have been so miserably Shipwrack'd upon the Coast of it. I shall not speak at all to any of the Places where Antichrist is foretold , and described by such Marks , that as the Lord Bacon wittily said, If a Hue-and-Cry were sent out against him, and the Pope seized, and brought before Him, He would stop him till he had well cleared himself of 'em. I shall only
take

take notice of one Passage, wherein
 Rev. 17. 'tis said, *God hath put it into the Heart*
 17. *of the Kings of the Earth to fulfil his*
Will, and to Agree, and give their King-
dom to the Beast, until the Words of God
shall be fulfilled. Who, so long be-
 fore the Matter of Fact fell out, as
 this Book was written, could ever
 have Imagin'd, that Princes, who are
 so very Jealous of their Power and
 Prerogative, should suffer themselves
 to be so rid by the Beast, and tram-
 pled upon by the Pope? It was the
 Best thing that ever dropt from the
 * Hobs's Pen of the * Vilest of Men, when he
 Leviath. Compared him to *Oberon the King*
of Fairy-Land. There's not the least
 Shadow either of Reason or Scrip-
 ture for his Lordly Supremacy over
 them; and yet how tamely do they
 all, even the Wisest among 'em, Sub-
 mit their Necks to his Yoke? and do
 that in a Metaphorical Sense, which
 that Mean-spirited Emperor did in
 a Literal

a Literal one, *Hold the Stirrup, while he gets up into the Saddle.* One would be astonish'd that such Deep Politicians as many of 'em are, should believe a Bit of Bread to be Human Flesh; it being Made so by a Silly Priest's mumbling Five words over it; and then pay Divine Worship to it as if it were a Deity; and Eat it up when they have done: (No Wonder they Eat up their People, when they do so by their God;) and in Defiance to their very Senses, take Wine for the Blood of a Man: If indeed it were Transubstantiated into That, they did well enough, who, as an Act of Peculiar Grace, granted the Cup to Some Kings, when they denied it to the Common People: For Human Blood is the sweetest Draught a Tyrant can take. And how Unaccountable is it, that they should so very bitterly Persecute their poor Subjects, with all manner of Cruelty,

Cruelty, who can't Believe and Practice the same? Yea, that they should do this, Contrary to Repeated Promises, and Perpetual Edicts, confirm'd by Themselves as well as their Ancestors; and notwithstanding they have Publickly owned they Owe their Crown's sitting fast on their Own Head to their Fidelity and Valour: And that they should do so to the Weakning and apparent Impoverishing of their Kingdoms, the Promoting of whose Welfare and Trade they seem to be very zealously bent upon? Good God! That ever so many Wise Princes and States should be so very tenaciously fond of, so exceeding fiery for a Religion, in which the most Infamous Idolatries, and the most Barbarous Cruelties do vie with each other! But it was fore-

• Revel. told by the *Spirit of Prophecy* *, which
 19. 10. *is the Testimony of Jesus*; and so it has
 come to Pass, which is a Standing
 Evi-

Evidence of the Truth of the Scriptures. So that Christ is serv'd this way by his Greatest Enemy ; and the *Man of Sin*, who has so notoriously Subverted the Gospel , helps to Confirm it ; and Establishes Christ's Throne by his very Act of pulling it down ; as Rebels are wont to do that of their Rightful Prince by their Attempts against Him. This Obscure Book of the Canon is like the New Moon, the greatest part of it is Dark ; but yet this Single Passage (which is not the Only one neither) is so Light, that one may Easily see 'tis of a Divine Original ; as one may that the Moon is an Heavenly Body.

In short, we have Evidence Bright enough of the Truth of the Gospel to render an Unbeliever Inexcusable, and his Damnation Just. I think it would have been a Sorry Plea for a *Dispensing Judge*, That *Magna Charta*,
which

which he destroy'd with his Unhallowed Breath, was an Old Manuscript, and the whole relating to it was Transacted so many Ages ago, that truly, for ought the Silly Tool knew, it might be a meer Forgery, and an Idle Tale. The Reader may Easily apply this to the Matter in hand.

C H A P. IV.

*Objections Answer'd. The Case
of the Kenites consider'd.*

THere's no Point so Plain, but a Witty man may have Something to say against it. Our Modern Infidels fight against our Blessed Saviour with his own Sword; and turn the Scriptures themselves, as they manage them, into an Engine to batter down the Necessity of Faith in Him; and openly contend that *meer Morality*, or *bare Charity* to the Poor, is sufficient to any man's Salvation. Several Texts they bring (and we know their Father could quote Scripture long before them) to this purpose, out of the Old Testament, and several out of the New: And by that

that time the Reader sees all their Objections, he will not think I have called them out of their Name when I term them *Infidels*; though, in the *New Style*, they affect to pass for *Unitarians*. For,

Obj. 1. First, They plead, that the *Kenites*,
Vindic. of who were not of the same Religious Per-
Mr.T.F. swasion with the Israelites; yet because
p. 14, 15. of the Kindness of their Ancestors to those
1 Sam. 15. of the Israelites, were spared by Saul, for
 which he was not at all blamed when he
 slew the Amalekites. Now hence 'tis
 inferr'd, There may be a Charity which
 will Profit the Charitable Man very much,
 and be very acceptable to God, where
 true, sound, justifying Faith (as 'tis
 called by way of Scorn) is wholly
 wanting. Profitable to Salvation, the
 Man must mean, or else he trifles.
 That's the Point in Debate between
 him and his Adversary; and the
 whole Drift of his Book is to prove
 it:

it: as will be most Evident, when we come to his own Words in the Third Objection.

Now this Argument stands upon Two Feet, Both of which are miserably Weak and Lane; and if Either of them fail, it must tumble; but especially if Both of them do so.

I. That these *Kenites* were not of the same Religious Perswasion with the *Israelites*.

II. That they were Eternally Saved; and that meerly upon the Account of their Forefather's Charity.

I. That these *Kenites* were not of the same Religious Perswasion with the *Israelites*. This is Asserted, but not Proved to be True; and very Probably 'tis False. There are but
I some

§. I.

some slight Occasional Touches concerning this People in the Old Testament, and 'tis in vain to look for 'em elsewhere. By that little Light we have concerning 'em in the Scriptures, we have Reason to think they were *Husbandmen*, who addicted themselves to the keeping of Sheep and other Cattel, and lived in Tents, frequently removing for the Convenience of Pasture from One Place to Another. Sometimes we find them

* Exod. 3. 1. in the Land of * *Midian*, which was their Native Country. At other times
 † 1 Sam. 15. 6. among the † *Amalekites*; and at other times among the || *Israelites*: So that
 || Judg 1. 16. their Sheep were not more scatter'd
 ch. 4. 11. abroad, than the Men were who look'd after 'em. And 'tis Likely that Some of 'em at least, had the Knowledge of, and Believed in the True God, and in the General in the Promised Messiah: Greater Faith than which was not ordinarily to be

be found, no, not in *Israel* it self in those Early days.

The *Midianites*, of whom the *Kenites* were a Tribe, descended from *Abraham* by *Keturah*. And though we should suppose that the Divine Knowledge, which he propagated to those who were descended from him, was in Process of Time wholly lost among many of them; yet 'tis plain, it was not so with *Jethro*, who was the Head or Chief of that Clan or Hoord of the *Kenites*, whose Case we are now Considering.

Gen. 25.
2.

'Tis not Material to our present Enquiry, whether *Reuel*, *Jethro*, and *Hobab* were, though Three Names, yet but One Man : or Two Men ; or Three ; Grandfather, Father, and Son, about which the Learned are divided.

(Though, by the way, our Translators sometimes read it *Reuel*, and at another time *Raguel*, in a very unaccountable manner. It should have

Ex. 2. 18.
Num. 10.
29.

been either *Reuel*, or else *Raguel* in Both places: For there's no difference in the Hebrew, no, not so much as ^{לוי} *in a Point.*) *Jethro* the * *Kenite* was *Judg. 4. ^{11.} *Moses's* Father-in-Law, and was a Considerable Man; for he is Styled Exod. 2. *Priest*, or *Prince of Midian*, as the ^{16.} word also signifies. For both those Offices anciently were United in one and the same Person. And had he been an Heathen, or an Idolatrous Priest, such a Man as *Moses* would never have Married his Daughter. He who for Conscience towards God would not continue in one Heathenish Family for the sake of a Kingdom, would never have run himself again into another such a one for the sake of a Wife. He who, upon the Score of Religion, refused the alluring advantageous Title of being called *the Son of Pharaoh's Daughter*; would much more on the same Account have refused to be *Jethro's Son* in-

in-Law, had *Jethro* been an Idolatrous Priest. *Egypt* was one of the most Renowned Kingdoms in those Days, to which *Moses* by Adoption was Heir-Apparent; who had an Answerable Education in all their Learning, which doth naturally raise a man's Spirits, and kindle his Ambition. And had he come to the Throne, he might have reliev'd his Oppressed Brethren, for whom he had so tender a Concern, as appears by his Slaying the *Egyptian*, who strove with the *Israelite*. I do not know indeed what great Beauty *Zipporah* might be: But I can hardly think there were Half so many Charms in her Face, as in the Crown of *Egypt*. Acts 7.
22.

But suppose that *Jethro* had not had the Knowledge of the True God and the Messiah before; without doubt *Moses*, when he came to be a Member of his Family, would have instructed him in these Weighty

I 3 Points.

Points. For *Moses lived by Faith in God and the Messiah, and was now Suffering for it ; refusing to be called*
 Heb. II. *the Son of Pharaoh's Daughter ; chusing*
 25, 26, *rather to endure Affliction with the Peo-*
 27. *ple of God , than enjoy the Pleasures of Sin for a Season ; Esteeming the Reproach of Christ greater Riches than all the Treasures of Egypt ; for he had respect to the Recompence of the Reward.*
 And could he have his Eye so fix'd on Heaven , and never open his Mouth about it , or the Way that leads to it ? Could he so value the Reproach of Christ , and suffer so much for him ; and yet never speak of him to his near Relations , and Others , with whom he familiarly convers'd ? Or can it be thought that *Moses*, who so carefully look'd after *Jethro's* Sheep, should have no regard to his Soul ? 'Tis Observable, that upon *Jethro's* meeting with *Moses*, and *Aaron*, and the Elders of *Israel*, they
 all

all joined together in Sacrifice to the True God: Nay, *Jethro* seems to Officiate as the Priest, and the Others to join with him as the Principal Agent: For it was *He* * *that took the* * *Exod.*
Burnt-offering and Sacrifices for God; 18. 11.
and Aaron came, and the Elders of Israel,
to eat Bread with him before God:
i. e. To Feast with Him upon the Re-
mains of his Sacrifice; which had he
 been an *Heathen Idolater*, they would
 never have done. For, as the Apostle 1 *Cor. 10.*
saith, they who eat of the Sacrifice, par- 18.
take of the Altar; i. e. By so doing
 they profess their Owning of, and
 Communion in, that way of Worship.
 Add hereunto, That though *Pharaoh* *Monesi*
 was expressly required to let the *Is-* *Hist. Ap-*
raelites go into the Wilderness to Sa- *parit. in*
 crifice there; yet *Jethro* was before- *Crenii*
 hand with them, at least His is the *Fascic.*
 First Sacrifice there of which we have *p. 300.*
 any Account left upon Record.

'Tis true indeed, the *Midianites* joined with the *Moabites* in sending for *Balaam* to Curse the *Israelites*. But then the *Midianites* were not United in one Monarchy, but were Governed by several petty * Princes, or Lords. And this Action of theirs was very near Forty Years after this Interview between *Moses* and *Jethro*. For it was immediately before † the Death of *Moses*, which we know was just as the *Israelites* were on the Point of entering into *Canaan*. And, in all Probability, *Jethro* had been dead for some time; for he was an Old Man when he met *Moses* and *Israel* at their first Coming out of *Egypt*. As long as the Good Man was Alive, we read of no Attempt by the Princes of *Midian* upon the *Israelites*; but *Jethro*, one of them instead of that, Congratulates their Arrival in their Neighbourhood; though one would have thought, Policy and Reason of State

* See
Numb.

22. 4.
& ch. 25.

15.
& ch. 31.

v. 8. &
Joſh. 13.

21.
† See

Numb.

31. 2.

State should have made them very Uneasy, when so vast a Company of needy and powerful Strangers were for so many Months hovering about their Borders.

The *Rechabites* also, of whom so honourable Mention is made by * God himself, were a Branch of * Jer. 35. this People. And several of the *Kenites* were † Scribes in *Israel*. Whether † 1 Chr. 2. 55. we understand it of Civil Scribes, like our Publick Notaries; or of Ecclesiastical ones, Persons engag'd in Transcribing or Expounding the Law; they would have been suffer'd in neither of these Employments, had they not been Proselytes to the Faith of *Israel*, but meer Heathens and Idolaters. So that it doth not Appear that these Men were not of the same Religious Perswasion with the *Israelites*: but, on the contrary, 'tis at least the more Probable of the two, that they were Sound Orthodox Believers, according

ording to that Measure of Revelation which the Church of God was then bless'd withal.

But there's Another lame Foot on which this Objection stands.

- §. II. II. That these *Kenites* were Eternally saved; and that too upon the Account of meer Charity, without any thing of Faith. They were preserved from the Edge of the Sword; but we are no-where told they were deliver'd from the Flames of Hell. Their Lives were given to them *as a Prey*; but we don't read, that Heaven too was given 'em as their Inheritance. 'Tis a wild Inference to conclude the One from the Other: We might as well renew the Old Sottish Fables of the Heathens, and place *Brutes* among the Stars; for their *Beasts* were preserved as well as their Owners.

The

The hard Service of *Nebuchadnezzar* in the Siege of Tyre (though he aimed not at God in it, but minded only the gratifying of his Own Ambition, and enlarging the Bounds of his Empire) did profit him in some Measure ; and was so far acceptable to God, that he gives him the Spoils of *Egypt* for his Reward. But will any man thence infer, That he had the Kingdom of Heaven given him too ? No man sure, unless he can produce very good Evidences of his deep Repentance, will place that Haughty Monarch in the Seat of the Blessed, who was more of a *Brute* in Human Shape, when he roll'd in Blood, and devour'd Men ; than when his Body was wet with the Dew of Heaven, and he did eat Grass like an Oxe ; Conversing among his *Brethren of the Field*, whose Hoofs and Horns were nothing near so mischievous as his cruel Hands had been.

If

If these *Kenites* were Eternally saved on the Account of meer Charity, without any thing of Faith; it was not for their *Own* Charity, but that of their Forefathers some Ages before towards the *Israelites*. Now that Man carries the Point beyond any Tolerable Bounds, who supposeth such a Force in the Kindness of a Great Grandfather, as to make the Gates of Heaven fly open for the Admission of all his Unbelieving Posterity, into the Mansions of Everlasting Glory.

Thus you see, Both the Pillars are Rotten on which this Objection must be built, and consequently it must fall on the Head of him who hath so inconsiderately advanc'd it.

C H A P. V.

*A Second Objection Answer'd.
The Case of Job Consider'd;
and the Ancient Faith of the
Israelites.*

TIS further pleaded; That Job
and his Three Friends were not of *Vindic. of*
the Faith of the Church of Israel. And dare *Mr. T. F.*
any Man affirm that such Men as they were *p. 15.*
damned, eternally damned? I trow not.

To which I Reply, I know no
Man that doth think they were, or
hath any Reason for it. But Two
Considerations will remove this Stone
of Stumbling out of our Way.

I. There's no Strength in this Ar-
gument.

II. There's as little of Truth in it.

I. There's

ø. I.

I. There's no Strength in this Argument. It might very Easily and very Fairly be Evaded in this manner. Either the same Points of Faith were propounded to *Job* and his Three Friends, that had been propounded to the *Israelites* ; Or they were not. If they were, no doubt but so Good Men as they, *Job* especially, would have Assented to 'em. If they were not proposed to them, it was no Fault in them not to Assent to, and Embrace 'em. And consequently this Instance is very Impertinently alledged. For the Question which we are debating, is the Impossibility of the Salvation of those, who have the Gospel revealed to 'em, and yet disbelieve it. The Case is vastly different between those who do not believe in Christ, because they never heard of him ; (for that is Simply and Naturally Impossible :) and those who have heard of him, and yet do not believe in him,

him, who are Guilty of a Wilful and a very Vile Sin; and 'tis as plain from the Scripture as Words can make it, that this is a Damning Sin too. But

II. There's as little of Truth as §. II. there is of Strength in this Argument, if our Author's word may be taken.

For he will have *Job* to be * the Fifth *Vindic. of*
from *Abraham* by the Line of *Esau*, *Mr. T. F.*
because the Septuagint say so; though *p. 15.*
† Learned Men think their Authority † *V. Usher's*
in this Matter not very great. Now *Chronologia*
Sacra, *p.*
all the || *Faith* that he will allow the *60, &c.*
Ancient Patriarchs to have had both *Du Pin's*
Before and After *Abraham's* Days, is *Hist. of*
no more than this; viz. *That God is*, *p. 100.*
and is a Rewarder of them that diligently || *Vindic. of*
seek him. And he speaks like one *Mr. T. F.*
that is an utter Stranger to *Job's* Cha- *p. 16.*
racter and Piety, and that of his
Three Friends, who makes a Doubt
whether they had not as much Faith
as this amounts unto. So

So that as this Objection is not to the Purpose, so neither is it true, according to our Author's own dear Self, that they were not of the Faith of the Church of *Israel*.

And here I might set my Foot, and not take One Step further. But because I design, not so much to answer the Cavils of the Enemy, as to Edify my Reader, I shall not leave this Matter so : But speak further to it under these Two Heads. I will Consider,

I. What was the Ancient Faith of the *Israelites*.

II. What was the Faith of *Job*, (and consequently of his Three Friends :) and then it will appear whether they were not for Substance One and the Same.

I. I will

I. I will consider what was the Ancient Faith of the Church of *Israel*. And here we are not concern'd to Enquire any farther than after that Faith which they had from the time of *Abraham*, down to *Moses*; between which Two Periods, the Learned are agreed that *Job* lived; and that I think upon very Solid Arguments; Of which One is His *Long Life*: For he lived One Hundred and Forty * Years After all the Storms were blown over. And Before the Days of his Calamity came upon him, he had seven Sons and three Daughters; which Sons of his were so far grown up, that they had Houses of their Own; wherein, for a Considerable time, they had been wont each of 'em in their Turn to Feast the rest of his Brethren, and their Sisters: For though his Children were *Ten* in Number, they were but *One* in Mind and Heart. This is spoken of as a Common Practice, which for some

K Time

* Job 42.
16.

Time had obtained among 'em; And so is that of their Pious and Jealous Father, who, when the *Days of their Feasting were gone about*, summoned them together to offer Sacrifice, for the Purging them from those Follies which he suspected that in the midst of their Jollity they might have been guilty

- Ch. i. of. For 'tis said, *Thus did * Job Con-*
 v. 5. *tinually.* This being Consider'd, together with the Duration of his Afflictions, which by several of his bitter Complaints appear to have lasted for some time, though how long is uncertain; I think it will be a very Modest Computation, to reckon him Sixty Years old, when the Stream that had run so strong against him began to turn.

Add this to the One Hundred and Forty Years he lived after; and, according to this Reckoning, he was no less than Two Hundred Years old when he died; Which plainly favours
 of

of the Patriarchal Age : For in *Moses's* time the Measure of Man's Life was grown much shorter ; reduced to the narrower Compass of Threescore Years and Ten ; or Fourscore in some rare Instances : which continues as the Common Standard to this Day.

And though we should with a Learned^a Man suppose the 90th *Psalms* ^{a Hammond on Psal. 90.} to refer Meerly to the Particular Case of the *Israelites* in the Wilderness, who by a Special Vengeance were to die in the Compass of Forty Years: Yet we do not find that any About the Time of *Moses* did come any thing^c Near the Years of *Job*: as *Abraham*,^d *Isaac*, and *Jacob* did. For the^b First of 'em lived 175 Years: the Second^e 180. The Third^d 147. But *Moses* ^{b Gen. 25. 7.} Himself lived but^e 120 Years; and *Aaron*^f but 123; and *Joshua*^g but 110,^{c Gen. 35. 28.} and yet is said to be waxed Old and^h stricken in Years; *Eli*^h but 98, and then^{g Gen. 47. 28.} ^{e Deut. 34. 7.} ^{f Numb. 33. 39.} ^{g Josh. 23. 1, 3.} ^{h 1 Sam. 4. 15, 18.}

too he was Oppress'd with Age as well as with Grief, and is call'd an *Old man*, and fell like a Helpless Child. And the Prodigious mistake of *Scaliger*, about the Age of *Phineas*, has been sufficiently ⁱ Exposed. The Life of Man might well begin to be Reduced near after the Time of *Moses*, because the Truths of God were by His ^k Hand committed to Writing; and so might be more Easily learnt and convey'd to Others, than when there was no Other Help besides Oral Tradition, at least no Scriptures divinely inspired. And though there have been some very Rare Instances of Men, who in Later Days have lived a very Long time; yet all who mention 'em, speak of it as very Surprising: Whereas no more is said of *Job*, than what any would say of one who reaches to the Ordinary Usual Term of Others in his Time, viz. That ^l he died, being Old

ⁱ Spanheim. *Hist. Jobi.* p. 152.
^k Heideggeri *Exerc. de Longævit. Patriarch.* Tom. I. p. 386.
^l Job 42.
^{17.} and Full of Days. Be-

Besides, he offer'd Sacrifices in his own House, as the Head and Priest of the Family.

And in all the Dialogues between Him and his Friends, and in the Speeches of God himself, there's not the least mention of the Misery of the *Israelites* in *Egypt*, or their Deliverance out of it, or the Plagues of *Pharaoh* and his Subjects; or the giving the Law in so astonishing a manner at Mount *Sinai*: Though there were very fair Occasions to have spoken of some, yea of all these; they were so Pertinent to the Case in Hand, that *Job* would have urged their Example to prove what his Friends so stiffly denied, viz. That Good Men were ever visited with such Extraordinary Calamities as his were: Or he would have comforted himself from Hence, with Hopes of Deliverance: Or his Friends, or God himself, setting forth his own Majesty and Greatness, would

have mention'd the Glory he had gotten in the Overthrow of that Grand Enemy of his, Prouder than those Waves by which he perish'd. When *Elibu* treats of the several Methods of God's revealing Himself to Men, he takes no notice at all of the Revelation of his Will to and by *Moses*: Nor is there in the whole Book any Mention of, or the least Allusion to the *Jewish* Sabbath, or to any Other Parts of the *Mosaical* Institution. This Silence is altogether Unaccountable on any other Supposition but this, That *Job* lived before any of these things.

Add to this, That when *Job* would clear himself from all Suspicion of Idolatry, he professes his Detestation Only of the most Ancient Instances of it; viz. Paying Divine Worship to the
 * Ch. 31. * Sun and Moon; without descending
 26. to the Adoration of Inferior Beings, the wretched Invention of Later Ages.
 Now

Now all these Considerations *taken together*, do sufficiently prove that *Job* lived before the Days of *Moses*. And therefore our present Argument doth not oblige us to Enquire further than after the Faith of the *Israelites*, between *Moses's* time and that of *Abraham*; between which Two Periods, as I said before, *Job* lived.

Now their Faith, as I take it, lay in these Articles; *viz.* That there was One Only living and true God; That an Extraordinary Person (afterwards call'd the *Messiah*) should deliver Men from the Ruins of the Fall: That there is a Present Providence, and would be a Future Judgment; whereupon Good Men would be rewarded, and the Wicked severely punish'd.

As to the Two Latter of these, I suppose there will be no Dispute. As to the Two Former, *viz.* The Belief of One God, and the *Messiah*;

the One, the First Fundamental of Natural, the Other of Revealed Religion ; it was the main End and Design of God in calling *Abraham*, and separating Him and his Seed to be a Peculiar People to Himself, to revive a Sense of Both these upon the Minds of Men. Before this, the whole World was in a manner over-run with Polytheism and Idolatry ; yea, **Josh. 24.* even * *Abraham* himself was involved in the Common Pollution.

And Men having lost the Sense of the One Only God, no Wonder that they dropt the Notices of the One Only Mediator. The Devil had cut off all Mankind at One Blow in the Sin of our First Parents : He obtain'd a Second Conquest over them : He ruin'd them once by the Breach of a Command ; and he did it again by their Forgetfulness of the Promise : And so drew them into Another Apostacy from God ; and his New Victory

Victory secured the Old one. He turn'd 'em off from all Thoughts of the *Promised Seed*, who was to bruise his Head; and so cut them off from that Merciful Relief, which God out of his Abundant Compassion had provided against that Fatal Misery he had brought them into.

Shem and *Melchizedeck* (unless we add honest *Abimelech*) seem to be the Only Men excepted, at least the Only Persons of any Note left upon Record: (If indeed they were Two, or if the Latter were a meer Man, about which the Learned are divided:) The One a *Dying Spark*; the Other a very *Small Light*: For *Shem* was now in his Declining Years; and *Melchizedeck*, whoever he was, seems to be but a Petty King; and he is represented as a Man dropt out of the Clouds; as if God had created him on Purpose, and he were none of *Adam's* Race: For he is set forth as *without*
Father,

Father, and without Mother ; as having no Progenitors to instruct him, and from whose Tradition Divine Knowledge could be convey'd to him.

'Tis true indeed, that *Abraham* supposed there might be Fifty Righteous Persons in *Sodom* : But he might in Charity hope so many Profelytes might be made by *Lot*, who Sojourn'd a Long time among 'em : who also lighted his Candle at *Abraham's* Taper.

When Matters were reduced to this wretched Pass, then did God single out *Abraham* and his Posterity to be as a Golden Candlestick, wherein to place a Light, that the World might not remain totally cover'd with Darkness ; and that all Remembrance of the Blessed Seed might not be wholly and for ever lost, he renews the Promise, That from his Loins should that Great One come, in *whom all the Nations of the Earth should be blessed.*

This

This was the Gospel which God preached to Abraham, as the Apostle speaks, and the Covenant of Grace confirm'd in Christ. And though our Father indeed had not so Full and so Distinct a Knowledge of all the Treasure that was contained in the Bowels of this Rich Mine, as we his Children have ; Yet no doubt but he had some Understanding of it. Can any Man imagine, that when God is the Preacher, and that upon so Weighty a Point as the Gospel, the Covenant of Grace ; that the *Father of Lights* should teach in so Blind and Dark a manner, that Nothing should be understood ? Especially when *Abraham* is the Scholar ? If so, he would rather deserve to be called the *Father of the Blind*, than of the *Faithful*. Gal. 3. 8, 17.

'Tis plain, his Thoughts were very Deeply exercised about this Blessed Seed. For when he received an Order to sacrifice his Son *Iaac*, which looked

looked like the cutting off the ground of his own *Hopes*, as well as his Son's *Life*; and Obedience to the Command seem'd to be the Destruction of the Promise; the Apostle tells us, ^{• Heb. 11.} he ✕ *Accounted* that God was able to ^{19.} raise him from the Dead; he *reason'd*, *argu'd*, *debated* the matter with-
^{† Λογισμ-} in himself, as the † word signifies; ^{μυνη-} that in his own Thoughts he might Reconcile the seeming Contradiction. Did he do this, about the *Possibility* of Fulfilling the Promise; and can any one imagine he did not do the same as to the *Contents* of it? Especially considering, it virtually contained in it the great Blessings of Justification, saving Grace, and eternal Life. Doubtless he did very closely study this Point, and had some Insight into it, if our Saviour may be credited, who said to the
 || John 8. Jews, *Abraham* || rejoiced to see my day,
 56, *and he saw it, and was glad.* Saw the
 Day

Day of his coming into the World as the *Messiah*; for our Saviour brings him in as so doing, by way of reproach to them who valued themselves so much upon their Descent from *Abraham*, and yet did reject the true *Messiah*, now that he did appear. The Expression is Doubled; 'tis not an idle Tautology; but to shew how Deeply *Abraham* was affected with, and how Heartily he embraced it, though it was at so great a Distance from him. *He rejoiced to see my Day*; and as though that had not been enough, 'tis added, *He saw it, and was glad.*

'Tis an Odd way of seeing, to behold *Nothing* at all of the matter: He must have some Knowledge of it, or else the joy of *Abraham* was the Joy of a Fool, who rejoices in he knows not what.

It is not Improbable, that God might give him some further Instructions

ctions than what *Moses* hath left up^d on Record, who studies *Brevity* in his History.

And whatever Knowledge he gain-
ed in this most Weighty Point, to
be sure he would carefully transmit
and impart to his Children, consi-
dering the Testimony God himself
Gen. 18. gives of him, *I know Abraham that*
19. *he will command his Children, and his*
Houſhold after him, and they ſhall keep
the way of the Lord to do Juſtice and Judg-
ment; that the Lord may bring upon Abra-
ham that which he hath ſpoken of him.

When God had renewed the great
Gen. 26. Promise of the Seed to *Iſaac*, he built
24, 25. an Altar and worſhipp'd him as the
God of his Father *Abraham*. The
Gen. 28. ſame Promise of the Seed, in whom all
14. the Nations of the Earth were to be bleſ-
v. 20, 21, ſed, was repeated to *Jacob*; where-
22. upon he ſolemnly renews his Cove-
nant with God. And *Eſau* is ſtyled
*Heb. 12. a Profane * Person, for ſelling his
16. Birth-

Birth-right, because this was a Ver-
tual renouncing the Messiah, and the
Covenant of Grace in him.

When *Jacob* lay a-dying, having
likened his Son *Dan* to a * *Serpent* by *Gen. 49.*
the way, and an Adder in the Path, &c. 17, 18.

He immediately breathes out this Pi-
ous Ejaculation, *I have waited for thy*
Salvation, O Lord. The Holy Man
(as † one well observes) having men- † Char-
tioned the Serpent, he presently re- nock's
flected on the mischief done to our 2d Vol.
First Parents, and in them to all their p. 1169.
Posterity, by the Old Serpent in Pa-
radise: And thereupon breaks forth
into an high Expression of his Faith,
in that Salvation from it, which God
had promised by the Seed of the
Woman that was to break his Head.
A very proper Thought for an Ex-
piring Saint, who was now under the
stroke of that Death which that Old
Enemy had brought in like a Flood
upon the World. No other tolera-
ble

ble Account can be given for such an unusual start from the work in hand, the Solemn Blessing of his Children. If this were not the secret Spring of such a sudden and seemingly-irregular Motion, why did he not utter somewhat like this Before, when he had a very proper Occasion for it, he being then speaking of *Shilo's* coming of the Tribe of *Judah*, and the gathering of the People to him; which is Another Evidence and Instance of his Remembrance of the Messiah?

v. 10.

- As for his Son *Joseph*, when the rest of the *Egyptians* sold their Lands, he spared those that belonged to the *Priests*. From Him 'tis most probable that they learned Circumcision; which is an * Opinion that hath much better Grounds than what some Authors have advanced. If so; I believe the Reader will be of my mind, that together with the Sign, he

*v. *Witsii*
Egypt.
Tanner's
Primordia, p.
 113.

he propagated among them some Knowledge of the Covenant. And what if I should guess, that that was one Reason why he spared their *Glebe-Lands*, that thereby he might oblige them to diffuse it among their Countrymen? Though these Men only kept the *Box*, and quickly dropt the *Jewel*; preserv'd the Rite, but lost the thing signify'd thereby. *Joseph* knew well enough what an Advantage it was to Religion, to engage a Learned Body of Men to promote it. And Considering His Wisdom and Authority, and Marrying into the Family of * *Potipherah, the Priest* * *Gen. 41.*
of *On*, he must needs have a great Influence upon their whole Order. Now I can't imagine, but his great Piety would naturally prompt him to improve it for the Interest of Religion. Was he so very diligent to lay up and give forth *Corn* for the Preservation of their Bodies? and can we think such

L

a Man

a Man as He would not endeavour to scatter some good *Seed* among 'em, and take some Care to provide Food for their Souls? He was Appointed
 †*Pl. 105.* to teach the *Egyptian* † *Senators Wisdom* ;
 22. And if they had been Refractory, the King gave him Authority to bind his Princes at his Pleasure. Now can we think he would not teach 'em the Highest Wisdom, and use such Ample Powers to Oblige 'em to Learn it? If He had no regard to the Eternal Welfare of the *Egyptians*, sure he had some care of the Temporal Happiness of his Brethren. *Joseph* did not want for Politicks ; and any Man with Half an Eye might foresee, that numerous Profelytes among the Courtiers and Learned Men would be the *Israelites* Strength and Defence when he was dead and gone ; whereas otherwise so great a Difference as there was between 'em in Religion, which made 'em mutually an Abomination to each
 each

each other, must expose 'em after his Decease to the Rage of the Worst of Butchers, Idolatrous Priests, who, *Virtute Officii*, did cut Throats and shed Blood: For the Offering up of *unbloody Sacrifices* is the Ridiculous Invention of much Later Times.

After *Joseph's* Decease, the *Israelites* suffer'd a Cruel Oppression. And under such Circumstances we must reasonably expect to hear rather of their Sighs and Groans, their Task-masters and their Bricks, than of their Articles of Faith. And though *God* indeed *remembered his Covenant with Abraham, Isaac, and Jacob*, 'tis no wonder that *they* had almost forgotten it. But yet Religion was not so worn out among 'em, but that *Moses* was train'd up in the *Doctrine of Christ*, as well as in *all the Wisdom of the Egyptians*. How else came he to have that Measure of Faith in him, and Love to him, as to set such a value on *his Reproach*? Heb. II.

After he had brought his Brethren out of the Land of Bondage, he received the Law at Mount *Sinai*; which
 * Gal. 3. as the Apostle * admirably shews,
 from v. was given as an Appendix, and in
 17. to v. a Subserviency to the Covenant of
 25. God in Christ. And the several Parts of it appear to have been contrived and framed with that Design. The *Moral* Law, by the strictness of its Precepts, and the Severity of its Curse to drive men to Christ; the *Ceremonial* Law to point him out unto 'em; And the *Judicial* Law to preserve them as a Distinct Body till the Messiah was come.

So much for the Ancient Faith of the Church of *Israel*.

Let us now Consider,

- §. IV. II. The Faith of *Job*. The Generality of the Learned are agreed, that he was of the House, or however of the Kindred of *Abraham*; and a Child

Child of *Abraham's* he was in the Spiritual at least, if not in the Natural Sense. He professeth his Faith in the One living and true God, with his Abhorrence of the most Antient Kinds of Idolatry, that were most Prevalent in those Early Days, and in those Parts where he lived. *If I* Job 31. *beheld the Sun when it shined, or the* 26, 27, *Moon walking in Brightness ; And my* 28. *Heart hath been secretly enticed, or my Mouth hath kissed my Hand ; This also were an Iniquity to be punished by the Judge ; for I should have denied the God that is above.*

We cannot but think that such a man as He, did understand somewhat of those Sacrifices, which he so diligently offer'd for his Children, and afterwards for his Friends by way of Atonement for 'em.

We have a Solemn Profession of his Faith in the Messiah as his Judge and Saviour. *I know that my Redeem-*

Job 19.
25, 26,
27. *er liveth, and that he shall stand at the latter day on the Earth: And though after my Skin Worms destroy this Body, yet in my Flesh shall I see God: whom I shall see for my self, and mine Eyes shall behold, and not Another, though my Reins be consumed within me. I know indeed that some Learned men have endeavoured to Expound this away, and would have it understood of a Metaphorical Resurrection, viz. That he was confident he should be restored to his former flourishing State here on Earth.*

Ah poor Job! I perceive all his Untoward Friends did not live in his Own days; but some of 'em in Ours: Who, if the Saints above did know how matters go here below, would put him to a fresh Exercise of his Patience. One would have thought the Chaldeans and Sabæans, his Diseases, the Wind and the Devil, had made him Miserable enough. But these

these Criticks would, if it were in their Power, deal Worse by him than All of them together. They deprived him of his Health, his Children, and his Estate: But These Men would fain plunder him of this Glorious Profession of his Faith.

This is to put such a Sense on these Words, as is directly Contrary to the whole Strain of *Job's* Speeches, who had no thoughts of a Restoration to a Temporal Happiness: A total Despair of that, like a *black Line*, runs through the Whole of his Discourses: yea, even in this very Chapter; *He hath destroyed me*, saith V. 10. *he, on every side, and I am gone; and my Hope hath he removed like a Tree*, which, when once torn up by the Roots, never grows again. How Absurd would it be to make this Holy Man blow *Hot and Cold* in a *Ch. 6. 9, Breath? He Passionately longs for Ch. 10. 10. Death as his Only * Remedy, and Ch. 10. 20.

L 4

Rejoices Ch. 17. 1.

- Rejoices in the Thoughts of its Near Approaches, as his Only Comfort. He Stiffly maintains his Integrity, and questions not but if *he were tried*, *he*
- † Ch. 23. ^{10.} *should come forth like Gold* †. He Doubts not of Salvation; but then 'tis in the
- || Ch. 13. ^{15.} || Other World. He saith, That *all the Days of his Appointed Time he will*
- * Ch. 14. ^{14, 15.} * *wait till his Change shall come*. But by that Change he means *Death*; of which he spake in the Beginning of that Verse, *If a man Die, shall he Live again?* Or, it may be understood, as a
- † How's ^{Bl. ssedn.} very † Great Man would have it, of his ^{of the} *Resurrection*: Of which the following ^{Right.} Words are meant, *Thou shalt Call,*
- †. 210, ^{211,} *and I will Answer: thou shalt have a*
212. *Desire to the Work of thy Hands*. He
- || Ch. 10. ^{20.} || craves a little Relaxation of his Torments; but Higher than that he do's not go. Or if he do's, crying out,
- * Ch. 29. ^{2, 3.} *O that I were as in the Days * of Old, when the Candle of the Lord shined on my Head*: Yet 'tis but the Empty Wish

Wish of a Man, who had no Hopes that his Sorry *Snuff* should burn Long, much less that it should recover its Ancient Brightness and Flame : As appears not only from Other Places*, but also from the Fol- * Ch. 7. 7. lowing Words in that Same Speech of his (though in the Following Chapter) and which was his Concluding one too : *Thou liftest me up to the Wind † ; thou causest me to ride † Ch. 30. upon it, and dissolvest my Substance : For 22, 23. I know thou wilt bring me to Death, and to the House appointed for all Living.*

Again, This would be to put such a Construction on these Words, as would be very unsuitable to that Pompous Preface wherewith he introduceth 'em : viz. *O that || my Words were now * V. 23, written ! O that they were printed in a 24. Book !* (So we render this Passage, by way of Allusion to our Modern Invention.) *That they were graven with an Iron Pen and Lead, in the Rock for ever !*
(And

(And then it follows, *For I know that my Redeemer liveth, &c.*) Words too Big to usher in so small a matter as a Restoration of him to his former Happiness here below ; a thing which Good Men in all Ages have had but a very mean and slender Opinion of.

Besides, he speaks of such a Happiness as he should have in the *Latter day*, when *after his Skin Worms had destroy'd his Body*. And though the words *Worms* and *Body* are not in the Original, yet they are fitly enough supplied by our Translators. In the Hebrew it is, *Though after my Skin they destroy this* ; i. e. *This be Destroyed*, by a very Usual Hebraism. They destroy *This* ; this Shadow of a Carcase, which methinks he points to with his Finger ; this broken, sorry Fragment, that is not worth the Name of a *Body*. His *Skin* was already broken by his many Sores, and his *Reins* confu-

consumed within him ; and he expected the miserable Reliques should be eaten up too by the Merciless Worms ; yet *After* all this, *in my Flesh shall I see God* : For which Words, *In my Flesh*, there had been no Occasion, if he had not had his Eye on the Resurrection of the Body at the Last Day.

To shut up this ; Upon a close Examination of the Place, I cannot but be of the mind of the most Learned *Spanheim*, that This Interpretation is most Agreeable to the Words in the Original ; and the Other is Forced and Strained.

C H A P. VI.

A Third Objection. Of the Several Abstracts of our Duty in the Holy Scriptures.

§. III. *Obj. III.* **A** Nother Plea is drawn from those words in
 † Mic. 6. the Prophet; † *He hath shewed thee,*
 8. *O man, what is Good; and what doth the Lord require of thee, but to do Justly, and to love Mercy, and to walk Humbly with thy God?* Whereupon we are
 • *Vindic. of* told, * *This Prophet had a Shallow Me-*
Mr. T. F. mory, or Mr. M. an Ill Judgment: If
p. 15, 16. this be the whole Summary (i. e. of the Duty) which God requires of Man, then there's no such Danger of his being Eternally Damn'd, who do's not believe all the Articles of the Nationally-Establish'd Faith. So the Gentleman uses to
 word

word it; but he means, though he don't believe so much as *One of the Articles of Christianity*, strictly so called; no, not that of *Jesus of Nazareth's* being the *Messiah*: If he be but a *Sober Deist*, though he affirm *Christ* to be an *Impostor*; and the *Gospel* a *Bundle of Lies*, yet he is in a *Safe State*. This is very plain from what he adds, viz. * *I don't think any Que-* *Id.p.17.
stion harder to be answer'd by our Critick Milbourn, than to determine the Time when those of the JEWISH Nation, that acted justly, lov'd Mercy, and walk'd Humbly with their God, began to be Damn'd for not believing the Gospel. I am no Advocate for Judaism, I take the Jews to be much in the wrong; but those of them that are just, Merciful, and Pious, that they should be Damn'd! Bless us! Mr. M. may be as Bold as he pleases with them; but I desire to be Excused from such an Uncharitable Censure. Nay, he takes St. Paul to have been a
Good

Good Moral Man at that very time in which he was a Persecutor of the Christians, setting aside his Bigotry for that Religion which was now to be no more.

And he fairly insinuates, That he was
 • P. 17. then in * a State of Salvation, when he called Jesus *Accursed*, and compelled his Disciples to *Blaspheme* him as a Deceiver. And a little after, saith

† P. 18. he, † Let Mr. M. allow us, but that there is a Duty of Love payable in this World to the Stranger, whose Opinions differ Something from the Nationally-Establish'd Faith, (he means, wholly repugnant to all the Articles of the Christian Faith) and he shall have full and free Liberty to rant and fling his damning Censures about, as he pleases, with respect to the Next. For Men of Vertue (whatever Learning and Acuteness they may want) can contentedly trust their Souls with God, because God is not to be made, as the Magistrate too often has been, the Executioner of the Wrath of the Presbyter.

Thus

Thus far he ; and the Gentleman speaks Out, We have his whole Heart, and he gives us the *Key* to open the true Sense and Design of his whole Book. And for that Reason I have transcribed so much of what he says.

I now proceed to Answer the Argument against the Necessity of Faith in Jesus Christ to Salvation, drawn from the *Summary* of our Duty in the Prophet. And I desire the following Particulars may be consider'd.

I. We have very *Different* Sum- p. i.
maries or Abstracts of our Duty in the Holy Scriptures ; and that for very Weighty Reasons.

Sometimes we have in 'em a Summary of that Duty that is incumbent on us as *Rational* Creatures. So 'tis comprized by *Solomon* in these Two, Internal Reverence of God in
the

the Heart, and Obedience to him with our whole Man. *Let us hear the Conclusion of the whole Matter* (saith * Ecclef. he) * *Fear God, and Keep his*
 12. 13. *Commandments : for this is the Whole Duty of Man.*

At Other times the Whole of it is † Matth. Summ'd up in † *Loving God with all*
 22. 37, *our Heart, Soul, and Mind ; which, we*
 38, 39, *are told, is the First and Great Com-*
 40. *mandment : and in Loving our Neigh-*
bour as our Selves ; which is the Second,
and like unto the First : And on these
two Commandments hang all the Law and
the Prophets.

At Other times, 'tis shrunk up into the Narrow Compass of Two Words, *Loving Another ;* and he who
 Rom. 13. doth do so, is said to *fulfil the Law ;*
 8, 9, 10. *though this Other be Our Neighbour*
only, without the Mention either of
our Creator or Redeemer. For this,
thou shalt not commit Adultery ; thou
shalt not Kill ; thou shalt not Steal ;
thou

thou shalt not bear False-witness; thou shalt not Covet; and if there be Any Other Commandment, it is briefly comprehended in this Saying, namely, Thou shalt love thy Neighbour as thy Self.

At another time, we have it a little more largely, in *denying all Ungodliness and Worldly Lusts, and living Righteously, Soberly, and Godlily.* Titus 2. 12.

All these are brief *Epitomes* of the Duty which is incumbent on us as *Reasonable Creatures.*

In Other places we have Abstracts of the Duty we are obliged unto as *Fallen Creatures.* Sometimes 'tis summ'd up in Repentance and Baptism (which latter is the Visible Sign of Men's Profession of their Faith in Jesus Christ.) So when St. Peter's Hearers were *pricked in their Hearts* for their great Sin in Crucifying Christ, to that Degree, that in the Open Assembly they cried out, *What shall we do to obtain Pardon and Salvation?*

vation? He makes 'em this Reply, *Re-*
pent and be baptized every one of you in
 Acts 2. 37, 38. *the Name of Jesus Christ, for the Re-*
mission of Sins.

At another time, 'tis summ'd up in
 Repentance and Conversion. So the
 same Apostle on the like Occasion,
 Acts 3. 19. *Repent ye therefore, and be converted (and*
their Infidelity was one of the Sins they
were to Repent of, and turn from)
that your Sins may be blotted out, when
the times of Refreshing shall come from
the Presence of the Lord.

Sometimes Faith in Christ *Alone* is
 mention'd. So when the Rough and
 Cruel Jaylor's Heart trembled as much
 through Sense of Sin, as the Founda-
 tions of the Prison had done by the
 Earthquake ; and he who had been
 on the Point of Killing his Body, was
 become very sollicitous about the Sa-
 ving his Soul ; St. Paul and Silas give
 this Answer to his Serious Enquiry,
 Acts 16. 30, 31. *Believe on the Lord Jesus Christ, and thou*
shalt

shalt be saved. Yea, the *Anointing* would flow down from the *Head* of the Family, to the *Skirts* of his Garments : Not only should He himself, but his *House* also hereby be Saved.

But in another place both Faith and Repentance too are mention'd. So St. *Paul* comprizes the whole of his Private Discourses, and Publick Sermons, for Three Years together, in these Two Words ; and calls *Repentance towards God, and Faith toward* Acts 20.
our Lord Jesus Christ, all the Counsel of 20, 21.
God, all that was Profitable to his 27. 31.
Hearers ; i. e. all that was necessary
to their Salvation.

These are Abstracts of the Duty Incumbent on us as Fallen Creatures.

Sometimes we have a Summary of the Duty we are obliged to as Men, and as Sinners too, joined together. So saith our Saviour, *This* John 17.
is Life Eternal ; i. e. the Way and 3.

Means to it, viz. To know thee the only true God, and Jesus Christ, whom thou hast sent.

At other times we have *Occasional Abstracts* of our Duty, given on Purpose to Obviate the foul and gross Mistakes of deluded Creatures. Now these are not *Exact Summaries* of our Entire Duty, but only some Heads are Singled out, such as are most Proper to convince and shame those foolish Wretches. And this is an Instance of great Prudence in the Sacred Writers. So the Apostle sums the Matter up in Purity and Charity.

James i. *Pure Religion, and undefiled before God*
 27. *and the Father, is this; To visit the Fatherless and the Widows in their Affliction, and to keep himself unspotted from the World.* Religion requires Faith and Worship too: But the Apostle, like a Wise Author, don't name these, because he had to do with a vile Generation of Men, who did highly pretend

tend to Both of 'em : So that it was Needless to insist on them ; and therefore he waves 'em, and singles out what they were most notoriously defective in, viz. Charity and Purity, the more Effectually to deal with these Hypocrites, who were All for Faith (such as it was) and were not against Worship ; but neglected Holiness and Good Works as *Dull Morality*. Such a Sett of Men there was in *David's* Time ; for whose Conviction and Reformation he Penn'd the 15th *Psalms*, and it turns wholly on the Duties of the Second Table ; which, no doubt but the splendid and gaudy Professors of those days thought but mean and low Attainments ; but he assures them in the Name of God, That the Performance of them was as Necessary to their entring into Heaven, as setting our Foot on the *lowest Rounds* of the Ladder, that do almost touch the Ground,

is to our getting up to any high Place.

Just such another Abstract doth the Prophet *Micah* give us. The *Jews*, whom he had to deal with, were very zealous for Ceremonies and Sacrifices; and thought that Exactness in them would compensate for the Want of all Sorts of Moral Duties. There is a *Conscience* as well as a *Madness*, *Quoad Hoc*; and these Men were quite gone in it: For all their Religion lay among their Beasts, their Flocks, and their Herds. The Prophet therefore, like a Skilful Preacher, gives them, not an Exact Epitomy of their Duty; but such a One as was much Better for them; such a One as might strike them to the Heart; tells them, This is what God requires, but they had grossly neglected, *viz.* *Justice*, *Mercy*, and *Humility*.

II. We

II. We must not take One of these §. II.
Abstracts to the Exclusion of all the
Rest, much less set it in Opposition
to the more full and large Descriptions
of our Duty in other Parts of the
Bible. It would be a very Wild thing
to do so, and thence to conclude,
Because we have done all that is contained
in that One, we shall be saved;
though we never mind what is contained
in the Rest, or in any Other
Places of the Scripture.

Ex. Gr. How Absurd would it be
for a Man to argue thus, *I love God
and my Neighbour*; and this is the
whole Duty of Man: and there's no
Fear of my being Eternally damned,
though I neglect all that is incumbent
on me as a *Fallen* Creature, and
have nothing at all of *Repentance* towards
God, or at least, of *Faith* towards
our Lord Jesus Christ.

So on the other hand, How Foolish would it be for a Man to argue, *I believe on the Lord Jesus Christ*; which is all that St. Paul required of the Jaylor in order to Salvation; and therefore there's no fear of my being Eternally damned; though this Man wholly neglect what is incumbent on him as a *Reasonable Creature*, and have not a Spark of Love within his Breast towards either God or his Neighbour?

And once more; It would be very Idle for a Man to take an *Occasional* and *Partial* Abstract, and argue as our Author do's; There's no Fear of my being Eternally damn'd, though I *never believe on Christ*; yea, though I *blaspheme him as an Impostor*, because I *do justly, love Mercy, and walk Humbly with God*; and *Faith in Christ*, is not required in that Scripture; nor can it be ranked under either of those Three Heads.

A Man

A Man might as well argue, that Temperance and Chastity are not necessary to Salvation, because these are Vertues distinct from, and cannot (at least as to some Branches of 'em) be referr'd either to *Justice*, or *Mercy*, or *Humility*. He who talks at this rate, proves nothing so Effectually as this; That his *Brains* lie in a narrower Compass than his Duty can possibly be crouded into, when 'tis shrunk up into the shortest Abstract that the Wit of any Man can devise.

In a word; 'Tis the Whole Scripture, and not one disjointed Member of it, that is the compleat Rule of our Faith and Hope. Though we have a Piece, if we have not All that in any Part of the Bible is required of us as absolutely necessary to Salvation, we shall perish. And Particularly, if we do not believe on the Lord Jesus Christ when he is proposed to us. There is such a thing
as

as *commuting* Penance among Men; but there's no doing so as to *Duties* which God hath imposed on us. And it will One day appear, how little *Affection* soever some Persons may have for Him, yet that God hath a greater Love for his Only-begotten Son, than for any Unbeliever: And that no *Virtues* will make Atonement for Men's trampling upon the Only *Propitiation for our Sins*.

- §. III. III. When Only One, or a Few Duties are put for All Religion: or the Promise of Pardon and Salvation is annexed to 'em, much More is implied. Others are *supposed*, which are elsewhere required as Instances of our Duty, and as absolutely Necessary to those Great Ends, though they be not Express'd in that Particular Text of Scripture. Else a Man must be *saved by One Verse of the Bible, and damned by Another*: Saved, as having done

done This ; but Damned, as having neglected That, which is no less necessary. He would be admitted into Heaven, as having *Repented, and being Converted to God* ; which is all that is required in One Place : and yet must be cast into Hell, as not having *believed* on Jesus Christ ; which is as Expressly required in another under the Highest Penalty.

There is a Natural Chain and Dependence of One Duty and Grace upon Another ; so that where One is in Sincerity and Truth, of Course it draws the Other after it. For Instance ; When the *Whole Duty of Man* is said to be *Fearing God, and Keeping his Commandments* ; he who Fears God Aright, will receive all his Revelations with Faith and Reverence ; and under the Noon-day Light of the Gospel, will not neglect that which is his *Great Commandment*, and which he ^{1 Joh. 3.} lays so much Weight and Stress upon, ^{23.}
viz.

viz. Believing on the Name of his Son.

But I have said somewhat of this
 •Ch. I. 2. Nature * before, and which the Reader may turn to, if he please; and, *Mutatis mutandis* may Easily apply what he finds there to the present Purpose.

This suggests another Consideration; And therefore,

§. IV. IV. Whereas the Prophet says, *What doth the Lord require of thee, but to do Justly, love Mercy, and walk Humbly with thy God?* he who doth the *Last* of these, will bow down his Head before every Revelation God hath made. And when the Command of Believing is enforced with so plain and severe a Sanction, so often repeated, of being doomed to Eternal Flames if Men don't, he will judge it as much his Interest as his Duty so to do. I have Cause to think,
 that

that one of the main Reasons why Men do not Embrace the Great Truths and Mysteries of the Gospel, is the Want of one of these Two Things : Either they have no mind to *walk with God*, or to walk *Humbly*. Whereas our Blessed Saviour is invested in a Three-fold Office ; Perverse Man doth oppose each of these according to that Evil Humour that is most Predominant in him. Some are *bloated Pharisees*, so full of Wind and of Themselves, so puff'd up with a vain Conceit of their own Righteousness, that they can't stoop to receive him as their *Priest*. Others are *loose Publicans*, and can't endure him as a *King* ; his Rule and Government is too Strict for them : they can't bear it to be so pinch'd in. And Others are, or at least fancy themselves to be, *Learned Scribes*, and think 'tis Beneath them to Assent to the Revelations of this Great Prophet, because

cause they can't comprehend 'em. Pride and Licentiousness were Old Causes of Unbelief; according as it

* Rom. is written, They have not ^{10. 3.} submitted themselves to the Righteousness of God;

† Matt. and, they † Repented not, that they ^{21. 32.} might believe.

§. V. V. Whereas this Gentleman saith, there is not Any Question harder to be answer'd, than to determine the Time when those of the Jewish Nation, who acted justly, loved Mercy, and walked Humbly with God, began to be Damned for not believing the Gospel: I answer; whosoever among them, had those Graces in Truth, did believe the Gospel when it was duly proposed to 'em: And whosoever did not, cannot be truly said to have Walked Humbly with God. And whatever seeming Piety or real Morality any Unbelieving Jew might be thought to have; yet I am sure, he was liable

ble to Eternal Damnation, ever since
our Saviour pronounc'd those Words,
*I said * therefore unto you, that ye shall* * Joh. 8.
die in your Sins : For if ye Believe 24.
not that I am He, ye shall die in
your Sins. And ever since the
Time those Words were written by
the Apostle : *If our Gospel be hid, it* 2 Cor. 4.
is hid to them that are lost : (They are 3.
Doubly lost, as Sinners in General,
and so was the whole World ; and
as Unbelievers too, and on that Ac-
count are Irrecoverably lost) In whom V. 4.
the God of this World hath blinded the
Minds of them which believe not, lest the
Light of the Glorious Gospel of Christ,
who is the Image of God, should shine
unto 'em. And therefore,

VI. As for that Charge, the want §. VI.
of Charity ; I give this Answer to it
Once for all ; That I do not pre-
tend to Greater Charity than St. Paul
had ; or than the Holy-Ghost hath,
who

who is the *Spirit of Love*, by whose Dictate the great Apostle wrote the Passage of Scripture just now mention'd; or than the most Merciful and Compassionate Saviour of the World hath, who will judge Men that have heard it, by his Gospel; and without any Relenting in his Heart, or any Softning the Severe Doom, will appoint *Unbelievers* their Portion, *where the Worm never dies, and the Fire shall never be quench'd.*

C H A P. VII.

A Fourth Objection. Works of Charity the Only ones mention'd in Matth. 25.

Obj. IV. **T**IS further Pleaded,
That *meer* Works of
Charity will bring a Man to Heaven,
without any thing of Faith; because
Works of Charity *alone* are mention'd
in the 25th Chapter of St. Matthew,
where our Saviour gives us an Ac-
count of the Proceedings of the Great
Day. When, we are told, *he will*
consider *, not what the Opinions of Men
have been, but what Good they have done
to Others. That † *when the Men of all*
Nations, which includes and implies the
Men of all Faiths, shall be judged by our
Saviour, he will make them Miserable or
N Happy

* Sermon
on the
Death of
Mr. T.F.
p. III.
† Id. p.
II 4.

Happy for ever on the Foot of their good or bad Deeds ; their Deeds of Charity, or other Beneficence, without Any respect to their Opinions, to the Doctrines they Believed, or thought they had cause to deny, or to doubt of.

¶ I. Now 'tis very Reasonable those should be called to Account for their Opinions in *This World*, who fancy they shall not be so in the Next. This would be very Good News, if it were but True ; for Infidels and Apostates, *Turks* and *Jews*, for the whole Rabble of Deists and Debauchees ; yea, for Atheists themselves ; for the Being of a God, may they say, is an *Opinion*, that we think we have Cause, if not to deny, yet to doubt of. If this were so, a Charitable Man might be Saved, however he carry it with reference to Christ and his Gospel, in

Heb.2.3. spight of those words, *How shall we Escape if we neglect so great Salvation ?*
And

And though the Apostle adds, *If we Sin Wilfully* (meaning Apostacy joined with the Unpardonable Blasphemy) *after we have received the Knowledge of the Truth, there remains no more Sacrifice for Sins ; but a certain fearful, looking-for of Judgment and Fiery Indignation, which shall devour the Adversaries.* Of how much sorer Punishment shall he be thought Worthy, who hath trodden under Foot the Son of God, &c. ? This Threatning would be but like the Predictions of an Almanack concerning Thunder and Lightning, which no Wise man fears or regards. And the most Profligate Wretch might fare well, notwithstanding that saying, *Without Holiness no man shall see the Lord.* And on this Principle 'tis Impossible to answer that Argument, That *Julian*, for all his vile Revolt, and bitter Persecutions, and repeated Blasphemies, and dying Scoff, *Vicisti Galilæe*, will be found in *Abra-*

ham's Bosom ; for the Renegado was
 * *Op. Ju-* a * Charitable Man. Then our Bless-
liani, p. ed Lord was not a little mistaken,
 532. *E-* when he sent his Disciples to preach
dit. Pe- this Gospel, and that to Every Crea-
tavii. ture ; *He that Believeth, and is Bapti-*
 Mar. 16. *zed, shall be saved : But he that Be-*
 15, 16. *lieveth not, shall be damned : Which is*
so severe a Threatning, and shall so
certainly be executed ; that though I
have pleaded so long for the Necessi-
ty of Faith, yet I have so much Cha-
rity for this Gentleman, as Heartily
to pray, he may never have his Lot
among Unbelievers.

§. II. 'Tis true indeed , that *Works of*
Beneficence and Charity will be pecu-
 liarily enquired after ; and they are
 the *Only Ones* that are mention'd in
 the 25th of *St. Matthew*. But that is
 far from being the *Only Place*, where
 we are told of the Proceedings of
 that Great Day. In innumerable
 Other

Other Texts of Scripture we are informed, that Men shall give an Account of all the Passages of their Lives, that the Secrets of their Hearts shall be made Clear as the Light, and Open as the Day : And in Particular, Christ will reckon with Men for their Acts of *Injustice*.

This is so Plain, that this Gentleman could not but See and Remember it ; and therefore endeavour to Evade it by this cunning Fetch, that *Justice is included in Beneficence, as a Lesser Number is in a Greater* : *He that will do me Good, be sure he will do me Right : He that bestows on me what is His, will not defraud me of what is Mine. In short ; the Beneficent Person is Always just. Beneficence Always comprehends and implies Justice. Our Saviour, aware of this, did not think it necessary to make (there) express mention of Justice, but only of Beneficence ; which Always and Necessarily implies and includes it.* N 3 To

To which I give this Double Reply.

§. III.

1. This which he has so confidently told us, and repeated it as if he believ'd it to be True, is Apparently False: *viz.* That Beneficence or Charity doth *Always and Necessarily* imply and include Justice in it. He must be a great Stranger to the World, who doth not know that they are frequently Separated, and subsist Apart. A Thief may rob one Man of his Treasure; and yet from a Strain of Generosity may give a Piece of Money to Another poor Traveller to help him to his Journey's End. And Instances may be produced of those who have squeez'd some, and yet let their Charity drop, yea, run down very Plentifully on Others. Alms-Houses have been built with Spoil and Plunder, and the Founders of 'em took special care before-hand by their horrible Oppression and Grinding, that when

when they were Erected, they should not stand Empty.

2ly. At the Last Day Men shall be reckon'd with for the *whole* of their Behaviour, their Actions, their Words, their Thoughts, yea, and their Faith too: For then God will *bring every Work into Judgment, with every Secret thing, whether it be Good, or whether it be Evil.* Rejoice, O Young man, in thy Youth, and walk in the Ways of thine Heart, and in the Sight of thine Eyes: But know thou, that for all These things God will bring thee into Judgment. Our Lord at his Coming will *bring to Light the hidden things of Darknesß, and make manifest the Counsels of the Heart.*

Eccl. 12.
14.

Eccl. 11.
9.

1 Cor. 4.
5.

And though Men's Faith be not mention'd in the 25th of St. Matthew, yet 'tis in many Other Places, as a Matter that shall then be enquired after. Otherwise the Jews may come

off well Enough ; and that severe Passage of our Saviour will be but an Empty Cloud, in which there is no Thunder, nor so much as one

John 12. Drop of Water : viz. If any man hear
47, 48. my Words, and believe not, I judge him not ; (i. e. I will not do so Now ;) For I came not (Now) to Judge the World, but to Save the World. He that rejecteth me, and receiveth not my Words, hath one that judgeth him : The Word that I have spoken, the same shall judge him in the Last Day.

C H A P. VIII.

A Fifth Objection from our Saviour's Answer to the Lawyer, largely consider'd.

TIS further Pleaded *, that a Law-^{*Vindic.of}
yer asking our Saviour what ^{Mr.T.F.}
he should do to inherit Eternal Life? ^{p. 20, 21,}
^{22.}

Our Saviour asks him again, what
he read in the Law? He answers,
Thou shalt love the Lord thy God with ^{Luk. 10.}
all thy Heart, and with all thy Soul, ^{25, &c.}
and with all thy strength, and with all
thy mind; and thy Neighbour as thy
Self: And then comes in the Para-
ble of the Good Samaritan. Now
to pass by a great deal of Imperti-
nent Banter, I shall only observe a
Passage or Two of our Author's on
this Subject. I cannot see how he can ^{P. 22.}
deny

deny this Parable to denote that a Good Man may be saved because of his Works of Mercy, though his Faith be Erroneous (he means though he has no Christian Faith at all, strictly so called) without giving his Saviour the Lye: i. e. if to inherit Eternal Life and to be saved be the same thing. For, let it be observ'd, The Lawyer whom our Saviour was instructing, desir'd to know what he should do to inherit Eternal Life; and the Sum of our Saviour's Direction is this, that he should do as the Samaritan did, i. e. be very Charitable to a Man in Distress; ay, though he were of Another Party or Religion. And again, saith he; Were it not discreeter Id. p. 25. to accept the Bounty of Unsound Believers, and never let them know, that their Good-Nature will stand them in no Stead at the Day of Judgment? &c.

Now by way of Reply to this Argument, I shall do these Two Things:
I. Shew

I. Shew the Weakness of it.

II. Enquire into the true Sense and Meaning of this Passage of Scripture.

I. I will shew the Weakness of this Plea taken hence, to prove that Works of Mercy alone are sufficient in Order to Salvation, without Faith in Jesus Christ. The Argument in short is this, Our Saviour's Direction is to go and do as the Charitable Samaritan did; and nothing else being mention'd, nothing besides this is necessary that a Man may inherit Eternal Life. §. I.

But then, this way of arguing would exclude *Love to God* from being necessary to Salvation; and that expressly contrary to the Plain Words of Christ himself. For upon the Lawyer's Reply in Answer to his Question,

Question, *Thou shalt Love the Lord thy God with all thy Heart, &c. and thy Neighbour as thy Self* ; Our Saviour saith to him, *Thou hast answer'd right, Do this and Live, i. e. Do Both of 'em.* But our Author throws away the First of these, and with open violence to the words, confines them to the Second only, because our Lord for a Peculiar Reason (of which by and by) enlarges upon that in the Parable of the Samaritan. There are some in the World who are accus'd of having left *Christ* out of their Divinity : And this Gentleman is for dropping the *Father* too. 'Tis very unaccountable that his Neighbour must be to him, not only in the Room of our Saviour, but in the Stead of *God* also.

Again ; By this way of Arguing, Repentance, and all the other Branches of Godliness, and the whole of Sobriety, are excluded from being Necessary

cessary to Salvation: For none of these are expressly mentioned. Nothing is so, but barely *Love*; and seeing this Gentleman confines this too to Charity to our Distressed Neighbour, the vilest Sot, the most Infamous Adulterer, the grossest Idolater, the worst of wicked Men, if they are but kind to the Poor, will be Heirs of Heaven: And then we might invert the words of our Lord and say, *Wide is the Gate, and Broad is the Way that leadeth thither.* I think we shall make a Pretty Gospel indeed, and a very *Fine Religion* of it at last, when we have not only set by Faith in Jesus Christ as a Superfluous thing, but also cast away Holiness, and Justice and Sobriety after it, as trifling matters, without any of which a man may be saved.

II. I shall

§. II. II. I shall Enquire into the true Sense, and meaning of this Passage of Scripture ; and of another that is Parallel to it. Here the Lawyer propounds this Question to our Lord to Tempt and Ensnare him: To which he replies, *Do this, and Live.*

*Mat.19. But elsewhere in * Three of the E-
 16, &c. vangelists we read of Another, cal-
 Mar.10. led a Young Man, and a Ruler,
 17, &c. who with more Honesty propounds
 Luk.18. the same Question for Substance as
 18, &c. the Lawyer did; *Good Master, what Good thing shall I do, that I may have Eternal Life?* And the Answer is to the same effect, *If thou wilt enter into Life, keep the Commandments:* And upon his demanding which of them; our Saviour instances only in those of the Second Table. Now because this is a Matter of great Moment, and Considerable Difficulty too, I will endeavour, though it be not Necessary

Necessary to the Silencing the Adversary, to go to the Bottom of this Point.

In order whereunto, I will make these Four following Remarks.

1. The *Jews* had a Fancy, that a Bare External Obedience to * One, or at least to a Few Commands, was sufficient to Salvation.

* *Vid.*
Smith's
Select
Disc. about the
Pharisaical Righteousness.
Bull's
Harm.
p. 311,
312.
† *Mat.*
22. 35.
Mar. 12.
28.

Hereupon they thought it best to fix upon One or Two of the *Greatest*, hoping if they came up to them, they might the more easily be Dispensed with as to the rest. We find it recorded by Two † of the Evangelists, that they Enquired of our Saviour, which was *the Great Commandment*. And no wonder they consulted Him in the Case; for they were greatly divided about it among Themselves. Some were for the Sabbath, others for Circumcision; Some for Sacrifices, Others for the Traditions

tions of the Elders, the *little By-Laws* of their Church; and some few of them for the Duties of Morality, as that Scribe for instance who prefer'd
 * Mark Love to God and Man before * all
 12. 33. *whole Burnt-offerings and Sacrifices.*

They thought sincere Universal Obedience was a Long Round-about way; they were for the Shortest Cut to Heaven, and for being very good Husbands in the matter of Eternal Salvation. Methinks there seems to be a Touch of this in the form of wording the Question which the Young man propounded to our Saviour; viz. *What Good Thing shall I do that I may have Eternal Life?* q. d. what Particular Precept is the most considerable; by obeying of which, my Everlasting Welfare may be most effectually secured?

2. Our Lord in his Reply, refers Both these Persons to the Law of God; not to Ceremonial Observances

ces, but the Substantial Acts of Religion, and to what was indeed either Expressly or Virtually the Whole of the Divine Law. He doth not direct them to the Traditions of the Elders: If they would do some Excellent thing, he tells 'em, they could not do Better than what God had already Prescribed. And they must not take up with Trifling Ceremonies, neglecting the Weightier Matters of his Law; nor think to Compound their Debts by a Partial Obedience: But, saith he to the Ruler, *If thou wilt Enter into Life, keep the Commandments* (in the Plural Number); All of 'em must be Observ'd. The same in Effect doth he say to the Lawyer, *Do this, and Live*; i. e. Love God with all thy Heart, and thy Neighbour as thy Self, which *is the Law and the Prophets*, and contains the Whole of his Duty in a few words. And when he descends to Particulars,

O

he

he puts this Young Ruler in mind of
 Mat. 19. the Duties of the Second Table, *Thou*
 18, 19. *shalt do no Murder ; thou shalt not com-
 mit Adultery ; thou shalt not Steal, nor
 bear False-witness : Honour thy Father
 and Mother :* which he closes with that
 Comprehensive Rule, *Thou shalt Love
 thy Neighbour as thy Self.* These are
 singled out, not to the *Exclusion* of
 Other Duties, unless any Man can
 prove Love to God, and the Several
 Expressions of it mention'd in the First
 Table, not to be Commands, nor
 spoken of in the Law and Prophets :
 but because, according to the Com-
 mon Strain of the *Jewish* Nation, he
 was most likely to be Defective in
 These Points, and therefore most of
 all needed to be put in mind of
 Them. The Lawyer also is directed
 by the Parable of the *Samaritan* to
 shew Compassion to any Miserable
 Man as his Neighbour, because this
 was the Particular Point he Enquired
 about,

about, and of which he had, according to the Common Fancy of his Countrymen, very narrow Notions, and wrong Apprehensions. And our Author doth but too much resemble him, when he tells us, *The Sum of our Saviour's Direction is this, That he should do as the Samaritan did*: For this is the Sum of Christ's Direction, only as to that Part of his Duty, *Loving his Neighbour as himself*: But our Saviour had also Directed him to *love God* too, as ever he expected to *live*; *i. e.* Eternally; though this was not further Enlarged upon, because he asked no Question on this Head. The Sum of our Lord's Direction is, That he should do the One, but not neglect the Other; *i. e.* That he should make Conscience of Universal Obedience, as ever he expected to see the Face of God, and live: For the whole of our Duty is briefly contained in, and will flow from these Two. O 2 3^{ly}.

3ly. This Direction of our Saviour's, *If thou wilt enter into Life, keep the Commandments ; and, Do this, and Live ;* is capable of an *Evangelical* Sense ; viz. That, though Perfect Obedience be not, yet *Sincere Universal* Obedience is Necessary in order to Salvation : And so, our Saviour says no more than his Apostle afterwards did, Heb. 12. *Without Holiness no man shall see the*
 14. *Lord.* Whoever boggles at this, and doubts whether it be a Truth, is a very ignorant Man, and had need to Learn one of the First Principles of the Oracles of God.

But may some say, Doth this look like a *Gospel-Answer* to this Question, *What shall I do to inherit Eternal Life ?* To reply, *Keep the Commandments Sincerely ; and, Do this ; i. e. Love God and thy Neighbour, Sincerely, and thou shalt Live.*

I Answer ; It will appear to have been so at that Time when it was made,

made, if Two Points be consider'd.

I. The State of Affairs in those days. *Then* there was but a very little known of the Mediation of Christ. There was so great a *Cloud* on that Doctrine, that the Disciples of our Lord, who of all Men had the greatest Advantage, because of their Constant being, and Familiar daily Converse with him, yet understood nothing at all of his Death. Though he told them plainly of it, yet they knew not to the last what to make of it: Such a Thought could not enter into their Minds: yea, *Peter* assumed so much as to Rebuke Mat. 19. him for Speaking of it: and the Two 22, 23. Disciples, after his Crucifixion, speak like Men quite out of Heart; *We trusted that it had been He which should* Luk. 24. *have redeemed Israel.* And therefore 21. as Matters then stood, it would have been of no Use to either the Lawyer

or Ruler, who came to our Saviour with their Question, to have told them of *Faith in the Blood and Death of the Messiah*; which we must reasonably suppose They were at least as utterly Ignorant of as the Disciples were: This would have quite Shock'd 'em; and he who had used such Language, would have been no more Understood by 'em, than if he had spoken in a Foreign Tongue. This Doctrine was to them, what

Matt. 9. *New Wine* that is full of Spirits, is to
 17. *Weak Old Bottles*, which would be burst thereby, and the Liquor pour'd into 'em, be wholly lost.

Our Saviour indeed, in his Sermon to the People, doth sometimes mention this. He spake to the *Jews*, whom he had miraculously fed with a Small Quantity of Provisions, about the Necessity of Eating his Flesh, and Drinking his Blood. But we know the Issue of this: They who
 ran

ran after him for the Loaves, ran away as fast from him on his Preaching such Hard Sayings, which they could not *Digest*. They stumbled at what was to them Unintelligible Doctrine; and the Twelve Disciples were ready to Revolt also. Those v. 56, 67. very Mouths that had Eat his Bread one day, were open'd against him the next: and they were so Angry on this Occasion, as though they would have Eaten *Him* up. He also told *Nicodemus*, That as *Moses* lifted up the *Serpent in the Wilderneck*, so must the *Son of Man* be lifted up: That whosoever believes in him, might not perish, but have *Eternal Life*. But we can't reasonably suppose, but that this *Master in Israel*, who was so very a Child, that he could not understand the New-Birth, must look on this as Riddle and Mystery. He came by *Night* to Jesus; and there seems to be almost as much of *Darkness* on his

John 3.
14, 15.

A Discourse of

Understanding, as there was then spread on the Face of Nature.

John 3. *John the Baptist too told 'em, He*
 36. *that believeth on the Son, hath everlasting*
Life; but they understood very little
of his Doctrine, who were so blind
that they could not see the Spirit and
Power of Elias in him that preach'd it.
These things were spoken by our
Saviour and his Fore-runner; not so
much for the present Advantage of
them who heard 'em, as for the fu-
ture Benefit of his Disciples after-
wards; when Christ having been
dead and raised, the Spirit would
bring them to their Remembrance,
and open their Understandings fully
to take in the Sense and Meaning of
'em: As it was in other Cases. For
 *John 2. *when he spake of rearing up the Tem-*
 See also 22. *ple in three Days, meaning it of his*
 Luk. 24. *Body; 'tis written, When he was risen*
 8. *from the Dead, then they *remembred,*
 & John 12. 16. *that he had said this unto them, and they*
believed

believed the Scripture, and the Word which Jesus had said.

II. This Direction of our Saviour's must be taken in its due Extent and Latitude. When he saith, *If thou wilt enter into Life, keep the Commandments: Or, Love God and thy Neighbour: Do this, and Live; i. e.* Provided there be in thee those Other Qualifications, or those Other Duties be done by thee, that are elsewhere required as Absolutely Necessary in order thereunto. This *Alone* is a Sufficient Answer to the Objection I am now considering. 'Tis very Usual (as I have already shewn) with the Inspired Writers to name *One Duty*, meaning it not *Exclusively*, v. Ch. I,
2. but *Inclusively*; Others are Supposed and Implied, and taken for Granted; 'tis presumed the Reader would so understand it. Especially is it so, when there is a *Natural Connexion* between

tween what is plainly Express'd, and what is only Implied. And so it is, in the Case now before us. For when our Saviour directs these Persons, saying to the One, *If thou wilt enter into Life, keep the Commandments*: To the Other, *Do this*; i. e. Love God and thy Neighbour, *and Live*: This did by Plain and Evident Consequence infer the Necessity of *Repentance*, yea, and of *Faith* too in the Messiah; such a Measure of it, I mean, as was indispensably Necessary in Those Days, considering the Obscurity of the Revelation.

The Necessity of *Repentance* might easily be gather'd hence. While the *Jews* fancied, a Partial and meer External Obedience, joined with Sacrifices, was Sufficient, they might entertain such a vain Conceit, that *they needed no Repentance*. But when our Saviour requires Men to keep *All* the Commandments; which he had several

veral Times, but especially in his Sermon upon the Mount, explained in a Spiritual Sense; and told Men it did reach not only to their Actions, but to their Words and very *Thoughts*: And when he Commands Men to love God *with all their Hearts and Souls, with all their Mind, and all their Strength*; And their Neighbour as *Themselves*: And told 'em *who was their Neighbour*; how Large and Extensive a Word that was! They could not but be Sensible, if they were Men of any Thought or Reflection, that this was more than they had done; and consequently *Repentance* must be absolutely necessary.

Not to add, That the Necessity of Repentance was so plainly revealed, and so often inculcated in the Books of the Old Testament, that our Saviour could not but take it for granted; that unless they were very Stupid Readers of 'em, they must needs Understand so much. And

And when he taught Men to *Love God with all their Hearts*, it would naturally follow from thence, That they would believe on the Messiah, according to that Measure of Light which they had then about him. Not to add, That the Doctrine of *the Seed of the Woman that was to bruise the Serpent's Head*, was the very Foundation on which the Church hath been built ever since the Fall. Sure I am, that Christ himself resolves the *Jews* Infidelity, into their want of Divine Love

John 5.
40. as its proper Cause. *Ye will not come to me, that ye might have Life.* But what is the Spring of this? That we
v. 42. have in the following Words, *I know you, ye have not the Love of God in you.*

John 15.
23, 24. And again, *He that hateth me, hateth my Father also. If I had not done among them the Works which no other man did, they had not had Sin; but now have they both seen and hated Me, and my Father also.* To which let me add, That when

when the Scribe approved of that Saying of our Lord's, that *Loving God* Mar. 12: was the *First* and *Great Commandment*; 34. and *Loving our Neighbour* was the Next to it; our Saviour saith to him, *Thou art not far from the Kingdom of God, i. e. from Owning me to be the Messiah*: He had as near a Disposition as such Right Principles could give him; which if they had been followed, would have naturally led him on to the Acknowledging and Embracing of him.

But now here I expect to be asked, If any Man should come to Me, with the same Question, *What shall I do to be Saved?* Whether I would give him this Answer; *Keep the Commandments, and thou shalt Enter into Life: Love God and thy Neighbour Sincerely: Do this, and Live.*

To which I Answer; This is not the *First*, much less the *Only Thing* I would say to him. Matters now are

are very much Alter'd : the Mediation of Christ and his Death are now cleared up ; and Christ himself, by his Spirit and Apostles, hath taught me to *Begin* my Answer, by Exhorting him to Repentance towards God, and Faith towards himself, in his Blood and Merits. And I would, as well as I could, consider the State of that Man's Soul ; and accordingly insist more, and dwell longer upon the One or t'Other of these. If I thought he was not duly humbled, and broken for Sin, I would open the Nature, and urge the Necessity of *Repentance*. If I had Reason to conclude, that he was a truly Contrite Soul, and ready to be swallowed up with Despair, I would open to him the Nature, End, Value, and Sufficiency of the Death of Christ, and urge upon him the Benefit and Necessity of *Faith* in his Blood. And if he were a Sick Man, and so indisposed for,
and

and incapable of any other but *Ejaculatory Prayer*, I would conclude my Advice by minding him of the *Publican's Petition*, *God be Merciful to me a Sinner.* But then I would tell him, that We now knowing more of the *One Mediator*, whom *God hath set forth as a Propitiation through Faith in his Blood*, than ever the *Publican* did, that he should be sure not to forget to Add thereunto, *For the Sake, and through the Righteousness and Death of Jesus Christ.* But then in its Proper Place, I would endeavour to fasten this upon him, That as ever he expects to be Saved, he must through Grace sincerely Resolve to keep all the *Commandments of God*; and if God give him Life, he must Actually Do it, and not be *Partial* in God's Law. And whosoever doth not, as to the Substance of it, Thus treat a Man who asks him, *What shall I do to be Saved?* Instead of being a Gospel-

Luk. 18.

13.

a Gospel-Preacher, is, in short, and to speak plainly, no better than a Deceiver of the Souls of Men, and one who daubs with untemper'd Mortar.

And so much for this Third Remark, that this Direction of our Saviour is capable of an Evangelical Sense.

There is One Remark more to be made upon it : And therefore,

4^{ly}. I add, This Direction of our Saviour's may be taken in a *Legal* Sense too : viz. You must *Perfectly* love God and your Neighbour ; *Perfectly* keep all his Commandments, if you will inherit Eternal Life, without any one Single Breach either in Deed, Word, or Thought. But then, he did this with an *Evangelical Intent and Design*. He was far from Countenancing such a damnable Error, that any Man could be saved by *the Deeds of the Law*.

But

But he laid the Law before 'em in its Extent and Spirituality, to break and humble 'em, and convince 'em that there was no Hopes of entring into Heaven this way; the Law requiring more than ever they had done for the Time Past, or were capable of doing for the Future; that so Despairing of Salvation that way, they might seek it elsewhere. And in this our Blessed Lord did no more than his Father had done before; and his Apostles by the Direction of his Spirit did, after his Resurrection; lay the Law in its Strictness and Severity before Men, that so they might be induced to flee to the Promised Seed, to be justified by an humble, broken-hearted Faith in him.

And this was so much the more necessary, because both of these Enquirers were *right Jews*, and *trusted in themselves that they were Righteous.*

P

All

Mat. 19. *All these have I kept from my Youth up,*

20. *saith the One ; though he was deeply in Love with this World. And the*

Luk. 10. *Other was willing to justify himself. He*

29. *was for being Saved, not as an Humble Penitent Sinner, but as a Just Man. Our Lord would repress this Proud Pharisaical Humour of his ; and to that End sets the Law in a due Light before him, to prepare him if he had attended to it, for the Gospel ; and by the Parable of the Samaritan convinces him from his false and narrow Notion about this matter, who was his Neighbour ; that he did not so much as *understand* the Precept, much less had he yielded a Perfect Obedience to it.*

CHAP. IX.

A Sixth Objection. St. Peter's Words ; He that feareth God, and worketh Righteousness, is accepted of him, Consider'd. A Bold Saying, and a Popish Legend.

Obj. VI. **A** Nother Objection is raised from the Words of St. Peter, with reference to Cornelius, *Of a † Truth I perceive that God is no Respector of Persons ; but in every Nation, he that feareth God, and worketh Righteousness, is accepted of him : Whereupon we are told, * There's no Necessity of a Thorough Christian Faith to recommend a Gentile to God's Acceptance.* He means, there's no Necessity

† Act. 10.
34, 35.

* *Vindic. of*
Mr. T. F.
p. 19.

of *any Faith* at all in Christ. If his Argument will prove any thing, it will prove as much as that comes to.

- Ib. Peter perceived the Necessity of no more than fearing God, and working Righteousness. And as for what Little things Mr. M. is capable of Objecting from the Context, I am (saith our Author) well aware of: but I purposely leave that Side unguarded, well knowing in what Trap I shall catch him.

- §. I. This is a very Civil Gentleman, to beat the *Drum* to give his *Enemy* fair Notice, before he sets Fire to the Train. If after such a Warning I be blown up into the Air, I must thank my self. But to secure my self as well as I can, I will re-mind the Reader of the true State of the Question: which is not, Whether an Honest Hea-then, who never heard the Gospel, may be Saved without an Explicit Knowledge of, or Faith in Jesus Christ?
- This

This is a Point which (as I have said once and again) I will have nothing to do with. Our Question is, Whether (Pretended) Piety and Vertue is sufficient to the Salvation of an Infidel, to whom the Gospel is duly proposed and preached, though he do not believe on Jesus Christ? Now though I do not Affirm, yet for the present I will Suppose such a Heathen before the Gospel is preached to him, to be in a State of Salvation: All that I am concerned to maintain, is this; That when Jesus Christ and his Gospel are proposed to him, he is bound to believe and embrace them, on the Penalty of *Forfeiting his Salvation*. And this is very plain from the Instance of *Cornelius* himself, (though, by the way, I don't reckon Him to be a meer Heathen, but one of the *Σεβόμενοι* *, a Jewish Profelyte, a * *Vide J. Mede's Discourses, 3. II.* Worshipper of the God of *Israel*, and one who had an Implicit Belief of

the Messiah). In the Verses immediately following these words, *In every Nation, he that feareth God, and worketh Righteousness, is accepted of him* ;
 v. 36, 37. We read that Peter preached Jesus
 38. Christ to him in all his Offices ; That
Peace is by Him , procured by his
 v. 39, 40. Death ; That he is Lord of all , and
 God had Anointed him ; That he was
 crucified, raised again , and is ordained
 to be the Judge both of the Quick and
 Dead. And then closes his Sermon
 with these most Remarkable Words,
 v. 43. *To him give all the Prophets witness, That
 through his Name, whosoever believeth in
 him, shall receive Remission of Sins.*
 Now can any Man after such a Sermon,
 and such a Conclusion of it,
 ever imagine, that Cornelius, or any
 of his House, could have been Saved,
 though they had not believed on Jesus
 Christ, but rejected him as an
 Impostor ? No Man can suppose
 such a thing ; especially if hereunto
 be

be added, what the Angel said to *Cornelius* himself about this matter; viz. *Go and send for Peter, who shall tell thee words, whereby thou and all thy House shall be saved.* 'Tis Unaccountable to suppose that he might have been Saved, though he had not regarded one Syllable of what *Peter* had said unto him. Acts II.
14.

In short; No Man among Us, to whom the Gospel is preach'd, can be term'd a *true Fearer of God*, if he be not also a *Believer on Jesus Christ*. To the *Fear of God*, and *working of Righteousness*, add Faith in, and Love to the Son of God, and you have the compleat Character of one that is Accepted of God. But if a Man to whom the Gospel is preached, remain an Unbeliever, he is not a true Fearer of God; for if he was, he would *Kiss the Son* in Obedience to his Command: He is not a *true worker of Righteousness*; for if he was, he would

Faith.

work *this Work of God*, submitting unto the Law of God: He is not accepted of God, but rejected by him: and for all the Works of Righteousness that he may pretend to, and value himself upon, he shall perish for ever; and the Wrath of God, which now Smokes against him, will break forth into a devouring Flame. O that Men were Wise, and would Consider before it be too late!

§. II. And now I have answer'd all the *Reasons* and *Arguments* that have been brought to over-turn the Necessity of Faith to Salvation, and to Establish the Sufficiency of bare Morality, or meer Charity, in order thereunto.

I have not indeed answer'd *All* that hath been written: For there remains somewhat more, which I shall not Dignify with the Name of *Argument*, or *Reason*, though urged by those who are such high Pretenders to it.

Two

Two Things, I think, we had best to call 'em: the One is a Bold Saying; the Other, an idle Popish Legend.

The Bold Saying is this; viz. That §. III.
Faith, at the best, is but a Dextrous and Lucky way of Thinking; but Charity to the Poor is Well-doing. This we sometimes meet with in *Conversation*, and 'tis urged to exclude the Necessity of Faith in order to Eternal Life. They who use it, have * borrowed it from a Modern Unitarian; who also saith a † few Lines before, *If a right Faith also had been necessary to Salvation, it must have been expressly named.* Whether Faith be not expressly required to Salvation, the Reader may see if he will but look back to the Third Chapter of this Discourse.

* Mr. T.
 F's Fu-
 ner. Serm.
 p. 117.
 † P. 116.

But I take it, that Right Believing is *Doing*, and *Well-doing* too; for else he who believes the Gospel doth do *Nothing* at all, or doth an *Ill* thing.

I have

I have always thought the Habit of Faith is a Holy Principle ; and that to say an *Act* of Faith, is Good Sense, and Sound Divinity too.

And a Right Belief, is the Necessary Foundation of Evangelical Obedience. If I don't believe aright concerning Jesus Christ, I can't Trust in him, nor Devote my Self to him, nor Obey him, nor do every thing in his Name , nor make the spreading of his Honour, and promoting his Interest, the End of my Life : All which, by the Gospel, I am bound to do, as ever I hope to partake of the Inheritance of the Saints in Light.

The Root and Foundation of this *Bold* and *Wicked* Saying is this ; *viz.* A vain Imagination, that the Supreme, if not the *Only* End of Religion in General, and Christianity in Particular, is the Welfare of our Neighbour. Whereas 'tis clear as the Sun at Noon-day, that though this be *One* End,

End, yet 'tis but a Meaner and Lower one : The *Chief* Ends are, the Glory of God, and the Honour of Christ, in Conjunction with the Eternal Salvation of our Souls. And sure I am, that an Unbeliever, for all his *Well-doing* to his Neighbour, doth not consult any of these.

The Other Thing that is urged, is, §. IV.
an Idle, Popish Legend. 'Tis an Extraordinary Piece, and therefore the Reader shall have it drawn at Length in their own Words; lest if I should endeavour to contract it, he should lose any of the Beauties of it : viz. *The Punishment of Judas, who betray'd our Saviour, is, That he stands on the Surface of a Swelling dreadful Sea, with his Feet somewhat below the Water, as if he were about to sink.----Besides his continual Horror and Fear of going to the Bottom, a most terrible Tempest of Hail and Wind always beats on the Traitor's naked Body*

*The Life
of Mr. T.
Firmin,
p. 79, 80.*

A Discourse of

Body and Head: He suffers as much by Cold, and the Smart of the Impetuous Hail, as 'tis Possible to imagine that he could suffer by the Fire of Purgatory, or of Hell. But---in this great Distress, Judas has One very great Comfort and Relief: For whereas the Tempest would be Importable ('tis my Author's own Word) if it beat always upon him from all sides; at a little distance from him, and somewhat above him, there is stretched out a Sheet of Strong, Coarse, Linen-Cloth: which Sheet intercepts a great Part of the Tempest. Judas Regales himself by turning sometimes One Side, sometimes Another Side of his Head and Body to the Shelter of this Sheet. In short, the Sheet is such a Protection to him, that it defends him from the One Half of his Punishment. But by what Meritorious Action, or Actions, did Judas Deserve so great a Favour? He gave just the same Quantity of Linen-Cloth to a certain Poor Family for Shirting. Now

our

our Unitarian Author is much concerned, that he hath Forgot the Name of the Author of this Notable Story, and the Subject of that Precious Book, wherein he read it above Forty Years ago. However, upon this Text he gives us the following Observable Comment: viz. *It had been Impossible that this Gentleman should hit on such a Conceit as this; but from our Natural Opinion of the Value and MERIT of Charity; it seems to us a Virtue so Excellent, that it may Excuse even Judas from some Part of his Punishment.* It seems a Single Act of Charity, though it extended no further than giving a Little Linen-Cloth, is a Meritorious One in Judas: Whether he thinks the Obedience, Death and Sufferings, of our Blessed Saviour to be so, I am not at leisure to Enquire.

Our Author inclines to think, that divers Others may be as well pleased with the Wit of this Tale, and the Moral implied in it, as he himself is. Next

Id. p. 79.

p. 81.

Id. ib.

Next to *Strong* and *Fair* Reason, methinks *Refined Wit* is the most charming Beauty that a man can look upon. I must confess I perfectly doat upon it, where-ever I do see it. But for my Life I am not able to discern the Ingenuity of this Story. If there be any Wit in it, 'tis as Poor as the Family *Judas* relieved, and altogether as *Coarse* as the Traitor's *Canvase* could possibly be.

As for the *Moral* of it, I can make no better of it than this, That *Charity Alone* will never save a Man from Hell: And though he give away ever so much Shirting to the Poor, so as to have a great many Sheets of *thick Canvase*; not upon One side only, but all Round about him, 'twill prove but a Thin sorry Defence from the Furious Storms of Divine Vengeance when they come beating down upon him.

Methinks there's somewhat of *Mystery*

stery in this, that an Unitarian should have so great a Love for Judas ; whether it be because he bore the Bag, or *betrayed* our Saviour, I shall not enquire. One would imagine that some mens Hearts do misgive 'em, and that they are Conscious to themselves, that they shall go to Hell ; and therefore they are for making it a Tolerable Place, and providing some *Refreshments* for themselves against their Arrival there. I would advise 'em as a Friend rather to take heed that they do not fall into it. For to *Regale* themselves in Hell (as our Author's word is) I believe is such Language, as the miserable Wretches, who in the midst of a Lake of Fire and Brimstone, can't get one Drop of Water to cool the Tip of their Tongues, do not understand the meaning of.

The

The Close.

HAVING now gone through what I Principally Intended, there are a few things I would press the Reader to, and so put an End to this Discourse.

§. I. I. That he would continue Stedfast in the Faith of the Gospel. Be not shaken in mind by those Winds of False Doctrine, which from Hell beneath * are blowing among us. Salvation depends upon Perseverance:

Heb. 10. If any man *draw back*, it is to *Perdition*.
 38, 39. When many of Christ's *Disci-*
 John 6. *ciples went back and walked no more with*
 67, 68, *him*, said he to the Twelve, *And will*
 69. *ye also go away?* Simon Peter in the name of 'em all answers, *Lord, to whom shall we go? Thou hast the Words*
 of

of Eternal Life. And he hath the words of Eternal Death too, which he will Judicially pronounce against every Infidel and Apostate at the Last Day; whose Sentence shall never be Revers'd, and from whom there lies no Appeal. Ere-long he shall appear in all his Majesty and Glory; then every Eye shall see him, and Multitudes of Men shall *Wail* because of him; but the Cry and Howling will be louder than Ordinary among these Wretches. How will they hang down their Heads, not knowing which way to look, when for denying Christ, they shall be denied by him in the Presence of all his Holy Angels! And with what an *Emphasis* will those words be pronounced by Him upon these Fools, *Depart from me, ye Cursed, into Everlasting Fire.* Wherefore let us always abide in him; that when he shall appear, we may have Confidence, and not

Rev. i. 7.

1 Joh. 2.
28.

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be

be Ashamed before him at his Coming.
But in Order thereunto, let every
Professed Christian see to it,

- §. II. II. That his Faith be an Operative, Practical, and Obediential One. If we have no better a Faith than that of Devils, we shall not have a better Portion than theirs. God will not be put off with Smoak instead of a Sacrifice. We must not think to impose upon Him, as *Jacob* did upon his Aged Father, and get the Blessing, if we are not the Right Persons to whom it do's belong. For though God be *the Ancient of Days*, yet he is not Dim-sighted, as Old *Isaac* was: Though we appear in the Garments of our Elder Brother, having put on *Christ* by an External Profession, he can Easily see the want of Sincerity within. Do but seriously Consider what our Blessed Saviour saith to this Purpose;

pose ; Then shall ye begin to say, *We* Luk. 13, 26, 27.
have eat and drank in thy Presence,
and thou hast taught in our Streets :
But he shall say, I tell you, I know not
whence you are ; Depart from me all
ye Workers of Iniquity. q. d. The ve-
ry Plea you make for your Selves,
is an Aggravation of your Crimes.
I taught in your Streets you say ; Why
then you were better Instructed, and
can't pretend you continued in Sin
for want of Knowledge. Have you
indeed Eat and drunk in my Presence ?
By so doing you Openly professed
your Selves to be my Disciples : In
Every Sacrament you had all the
Arguments against Sin that might
have been drawn from my bitter
and bloody Death and Passion re-
presented to you : And you renewed
your Covenant of Fealty and Obe-
dience to me. And yet after all
this to prove Workers of Iniquity !
Hereupon this Plea will be imme-
diately

Q 2

diately over-ruled in a Disdainful manner. *Then shall ye Begin to say, q. d.* This is so Idle, so Impertinent, so Sottish an Argument for an Ungodly Wretch, that I will not have Patience to Hear it. I will immediately cut off such Foolish Babblings; I will cast out this Defence without any more ado. And then *He shall say, I tell you, I know not whence you are.* I scorn to be thought to have had any Relation to you, or any Respect for such as you. And therefore *Depart from me,* into *Outer Darknes*, that you may never be seen more; and into a Place most Remote from me, where you shall receive the Just Reward of all your Evil Deeds.

But as I have pressed Obedience in the General, so I shall endeavour to perswade to one Particular and Signal Instance of it. And therefore,

III. If

III. If my Reader be Able, I *¶* III. shall call upon him to shew the Truth of his Faith by Abounding in this Grace and Good Work, *viz.* *Charity to the Poor*; Especially where he finds Poverty and Serious Religion dwelling under one and the same Roof. And I will insist Longer on this, because though I will not give All to Charity, as they do whom I have been Writing against; yet I will allow it its Due Place, which is more than Worldly-minded Men are willing to afford it: but yet I will not advance it Higher than the Holy Scriptures do. The Apostle bids *Timothy*, Charge them *Tim. 6.* that are Rich in this World, that they *17, 18,* do Good; that they be rich in Good *19.* Works, ready to distribute, willing to communicate; Laying up in Store for themselves a Good Foundation against the Time to come, that they may lay

hold on Eternal Life. Were they not the Words of an Inspired Apostle, they would hardly seem consistent either with Prudence, or with Good Manners: If we consider the Persons concern'd in them, *the Rich in this World*: The Way and Manner of Application to 'em; and that is under the Notion of a *Charge*: The Matter and Substance of that Charge, that they would voluntarily and readily give away a Considerable share of their dear Earthly Treasure: And the Man who is to give this Charge; and that is *Timothy* a Minister, and one of the Younger Sort too, and under Low Circumstances; and Jealous Men might be apt to suspect, when he bespeaks a Liberal Relief for Others, he really means his *Poor Self*.

Men's Spirits naturally Rise with their Fortunes; as every light and floating Substance doth with the
Encrease

Encrease of the Swelling Water, on the Top whereof it Swims. That Body of Men who have the *Power of giving Money*, reckon of Course they have a Power of giving *Laws* too. Wealthy Men do naturally expect it as their Due, to be applied unto with a great deal of Address and Ceremony, with mighty Courtship, and lowly Submission: That the Words of all who speak to 'em should be as Fine, and as Soft as the Garments they themselves wear. To come to them with a *Charge*, is such a Coarse handling, as they can by no means endure: Especially if you would engage 'em to part with a Considerable Sum of Money. 'Tis as Laborious a Work to fetch the Silver and Gold out of the Sealed Bags and Iron Chests of some of 'em, as it was Originally to dig and draw it out of the Mine. And, to compleat the Parallel, he

that attempts it must Ordinarily expect to be their Slave. They will turn a Piece of Money up and down, and look very Wistly upon it; and how little Respect soever they may have for his Person, or Government, truly the *Image of Caesar* upon his Coin is exceeding Beautiful and Charming; they dearly love him *there*, and he hath won and perfectly captivated their very Hearts: Yea, even those that are of a Better Temper, generally look for very Warm Applications, and a very Tender Handling; you must be sure to strike 'em in the Right Vein too, or else there's little Hope that they will bleed Freely.

They may make a Shift to bear with it in an *Aged Paul*, whose Gray Hairs may give him some Authority, and Command some little Respect; they will shew so much Breeding as to *give the Old Man the Hearing*: but if it be a *Young Timothy*

thy that speaks to 'em in so Bold a manner, he must expect they should *Despise his Youth and Charge* both together ; shut their Ears as close as they do their Hands , and send the Sawcy Babbler away with as much Contempt and Scorn as they would dismiss the Poor withal, whose Cause he hath Espoused.

But yet notwithstanding all these Disadvantages, a Divine Commission gives a Man Authority and Courage too. The Apostle puts the *Warrant* into *Timothy's* hand, and requires him to Serve it upon the Greatest of 'em all. *Charge them that are Rich in this World, that they be Rich in Good Works , &c.* And to prevail with 'em to raise a Considerable Sum, he orders him to promise 'em the Greatest Interest on a *Fund* of the best Credit, where they need not fear any Deficiencies, viz. the Word
of

of God, who hath assured Men, that this is to *lay up for themselves a good Foundation against the time to come, that so they may lay hold on Eternal Life.* The Result of the whole is this, That the Right Exercise of Charity to the Poor is necessary to the Salvation of the Rich.

And we can't look upon the Garb, and the Figure that several do make; or view the Places where they are Seated in some of our Religious Assemblies; but we must conclude there are Many such. We may find 'em in the Front, the Uppermost Seats, and there they look like a Capital Letter in the Beginning of a Book, with a mighty Flourish round about it. We can't look 'em in the Face, nor lift Up our Eyes to the Top of their Heads, but we may presently see they have their Superfluities, Enough and to Spare: and it would be an Unpardonable Reflection upon their Honesty,

Honesty, or their Prudence, if we should make any Doubt of their Quality.

But yet, when they who so richly Deck and Adorn themselves, are call'd upon to *Honour God with their Substance*, they grow wonderfully Modest and Shy of a Sudden. They who with a great deal of Briskness press'd forward before, fall back in a Moment. They are like the *Sensitive Plant*, that spreads widely on every side; but if you touch it with your Finger, immediately it shrivels and shrinks up into a very small and narrow Compass.

This therefore had need to be a little Stated, who are Rich Persons; lest some should fancy themselves not to be within the Verge of the Apostolical Text, though they really are; and thereupon think themselves excus'd from the Duty of it; and-so
by

by wrong Notions and covetous Practices Distinguish themselves out of the Reward of it, Eternal Life.

We no sooner hear the Sound of this word, a *Rich* Man, but we are presently apt to think of a vastly Over-grown Estate. Whereas the true Standard by which we ought to measure, is, the Circumstances of a Man's Condition in the World: his Birth and Education; his Rank and Quality; his Family and Children; and the Post wherein Providence hath set him. Men of High Descent, or Numerous Families, or in Publick Stations, need more than a Single and Obscure Person, or a Private Man. The same Quantity of Water that would almost drown a low and small Plant, may be far from being Sufficient for a great Tree that has a large Root to suck, and many Branches to feed. Hence it
is

is that we have Poor Landlords, and Rich Tenants; Poor Noblemen, and Rich Citizens: As there are Cold days in Summer, and Warm ones in Winter; that is, considering the Season of the Year. He who hath wherewith to supply all that Necessity and Decency do's require, and all things being consider'd which ought to be laid in the Balance, hath besides somewhat Considerable to Spare, is a Rich Man, though he hath not his Hundreds *per Annum*.

Robinson's
Observ. p.
155.

But if after all, any should Shuffle, and refuse to be accounted and called Rich, yet shall he not so Escape. If he fly from this Text of Scripture, he shall not avoid the Edge of Another, written by the Pen of the same Apostle: viz. *Let him that stole, steal no more; but rather let him labour, working with his Hands the thing which is good, that he may have to give to him*

Ephes. 4.
28.

him that needeth. The Former Part of the Precept I would hope my Reader is not concern'd in; *Let him that stole, steal no more*; and therefore I drop that. But they are but very Few who will not come within the Compass of the Latter; Tho' they are *Handicrafts-men*, and live by their daily Labour, they should, if Possible, Earn somewhat for the miserably Poor, as well as for Themselves.

Having thus just stept aside to speak a Word to the Meaner Sort, I return to the Company I left, I mean *the Rich in this World*: whom I must put in mind of their Duty, and the Right Exercise of it also: They must not only Give, but do it Liberally too. Indeed God hath not told us Exactly, and Particularly how much every one should give; and therefore I shall leave it, as he has done. The Civil Power may levy
a Tax,

a Tax, and appoint every Man his *Quota*. But I don't find this do's belong to a Minister of the Gospel. Let Men *Rate Themselves* (for that they like Best): But let 'em not Deceive Themselves; for they can't Deceive God, nor will he be mocked. Every Man is to Judge for Himself; for every one may be presum'd to know his own Condition better than Another. But let every one so judge, as being under a very Serious Sense, that He himself, and this Whole matter, will be judged over again, by One who do's expect to Reap according to what he hath Sown; and that his Poor shall receive Much, where he hath given Much. No Man can think, that a Single Grain, or Two of Wheat, is an Answerable Thank-Offering to God, who hath given him an Encrease of Thirtiety, or Sixty, or it may be an Hundred-fold; bless'd their Seed, and
caused

caused it to Spring up into a very Plentiful Harvest.

The Apostle hath laid down a Rule in the General, wherein there
 1 Cor. is a manifest Equity, *according as God*
 16. 2. *hath Prosper'd every Man.* But if we should take an Estimate by that sorry Pittance that many give, we must conclude, God hath prosper'd them but very Little, and they have made but Poor Gains by their Respective Employments. The Ground wherein are very Rich Mines of Silver and Gold, is often Rocky and Barren, and brings forth Little for the Feeding of any Living Creature. These Hard and Close Men will be made ere-long to know, 'twas their Duty to give with an Open Hand, and a Large Heart.

For the *Grace* of a Kindness is many times lost by the Aukward manner of doing it. 'Tis so with Reference to Man; but much more
 with

with Reference to God, who sees the Inward Frame and Temper of our Minds; whether what we bestow be wrung from us by Importunity, like Water extorted from a Stone by the meer force of the Fire; and then too the Little comes dully away, by slow Drops, One now, and Another anon; or whether it come from a Warm Spring of Love, liberally pouring forth its cool Streams for the refreshing of any dry and thirsty Traveller, or filling any Empty Vessel that is brought unto it.

That Charity to the Poor is a Necessary Means on the Rich Man's part to the attaining of that Blessed End: appears from its being laid down as a Mark and Sign of the Truth of those Graces and Duties, which are indispensably required unto Salvation. He is a very Absurd Man, who can imagine any One shall be Saved, who

R hath

James 1. hath no true Religion. Now pure
 27. Religion, and undefiled before God and
 the Father, is this, To visit the Father-
 less and the Widow. 'Tis to do it so,
 as to Help and Relieve 'em; not in
 an idle Complement. Such a Visit
 is like the Religion of him who makes
 it; there's Nothing in either one or
 t'other. To speak plainly, a Godly-
 Covetous Man is just Such another
 Monster as a Religious Sot, and a
 very Pious Whoremonger: A Crea-
 ture of Man's making, consisting of
 Absolute Impossibilities, and Grossest
 Contradictions.

No Man can be so mad as to
 Hope any one shall reach Heaven,
 who is wholly void of *Love to God*.
 Now whatever fleeting Passion a Man
 may have, the Scripture will not al-
 low it to pass for Sterling, but tells
 us 'tis Counterfeit Coin, if we have
 no Regard to the Poor. How plain
 are those words of the Apostle,
 * *Who so*

* *Whofo hath this World's Goods, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, How dwelleth the Love of God in him?* He supposes this to be a very Plain Case, and therefore propounds it by way of Question, appealing to any Indifferent Man. And if the hardned Miser himself entertain so sottish a Conceit that he hath the Love of God in him, 'tis Demonstration that he hath as little of Sense as he hath of Charity.

No Man who reads and believes his Bible, can imagine he shall be Saved without *Faith*. Now St. *James* telleth us, That which is void of Good Works, is no more Saving-Faith than a meer Carkase without any Life in it, is a Man. And such a Senseless Lump the Covetous Niggard is, if he please himself with the idle Hopes of Heaven: His Understanding is Departed from him (if ever he had

R 2 Any);

* 1 John
3.17.

Any); His Eyes are gone, for he can't see Christ in any of his Poor Members; whose sorry Garments, so full of Holes, do rather Shew their Nakedness, than Cover it. His Hand is stiff, he can't open, nor reach it out to a Needy Object, though it stand Close by him. He has no Soul, he is Spiritually Dead, for he is buried in this World; and the next Tidings we hear of him, must be the Same with that which is reported of his Elder Brother, St. *Luke's* Fool, that he is *in Hell*. For it must always be remembred, that Relieving the Poor is One Sort of Good Works; and he is a very Bad Man who neglects That, how much soever he may abound in the Cheaper Duties of Praying, and Hearing, and Receiving the Lord's Supper.

No Christian can suppose any Man among Us can be Saved without *Love* to our Blessed Saviour; if he should
see

see Him stand before his Door Hungry, Thirsty, and Naked, and yet refuse him any Relief. The Apostolical Censure is left on Record ; Let such a Man be *Anathema Maranatha*. ^{1Cor.16. 22.} And Christ himself hath said, *In-as-much as ye did it not to One of the* ^{Mat.25.} *Least of these, ye did it not to me.* And ^{45.} he hath forewarn'd us of the Doom which in this Case shall be pronounced by Himself: *Depart from me, ye* ^{v.41,42.} *Cursed, into Everlasting Fire, prepared for the Devil and his Angels. For I was an hungred, and ye gave me no Meat, &c.* *q. d.* You would not afford me hardly a Morsel of Bread, or a Draught of Drink ; and for that you shall not have a Drop of Water to cool the Tip of your enflamed Tongues. You would not visit me in Prison ; and therefore you shall be cast into a Dungeon, where you shall never see my Face. You would not Cloathe me when I was Naked ; and for that

reason you shall be cover'd with Confusion as with a Garment. I was a Stranger; and you look'd upon me as such; neglected me as if you did not know me; and therefore now I will not acknowledge you; you would not hear My Cry, nor will I regard Yours. You shut up your Bowels of Compassion from me, and my Gates shall be shut against you. Those Mouths that only said, *Be ye filled, and be ye cloathed*, shall in vain be open'd to cry for Mercy, which you would never shew. Those Empty hands which were so often stretch'd forth, and lifted up to Heaven in vain, but never open'd to me on Earth; shall be bound in Everlasting Chains. Those Petrified Bowels, those Hearts of Rock and Flint shall be melted down in the Flames of Hell; for nothing else could make them to Flow.

This

This Solemn Account of the Proceedings of the Last Day shews, That doing Good, especially to them that *are of the Household of Faith*, must not be dwindled away into a meer Sign, and be look'd for Only in the Retinue of Other Graces and Duties : 'Tis a Distinct Grace and Duty of it self, and under that Notion required as absolutely Necessary to Salvation. Texts of Scripture might be heaped up to this Purpose. I wish some Men would turn to their Bibles, that their own Eyes might satisfy 'em, whether in those Editions of 'em which are in their Hands, there are such Words as these; *I say* Luk. 16. *unto you, Make to your Selves Friends* 9. *of the Mammon of Unrighteousness, that when ye fail, they may receive you into Everlasting Habitations.* There are few who need to be told what *Mammon* is; and many Covetous Men do well enough understand what the

Mammon of *Unrighteousness* is ; tho' not in that Sense wherein our Saviour meant it : For he doth not mean that which is gotten by Unjust Dealings. God hates Robbery for a Burnt-Offering, and will not accept of a Stollen Beast when it bleeds at his Altar. But by the *Mammon of Unrighteousness*, is meant Unfaithful, Deceitful Riches, that, like wicked Servants, often run away from their Owners, and give their Masters the Slip. Lay these out against a time of Need, *when ye Fail*. 'Tis appointed to all Men once to die ; and then every Man proves a Bankrupt, to that Degree, that *Flesh and Heart will fail*. I have often thought of that Saying
 1 Tim. 5. of the Apostle, *We brought nothing
 7. into this World with us, and 'tis certain
 we shall carry nothing out.* The Former is altogether as Certain as the Latter ; and yet the Word is applied to That only. 'Tis a Mercy that
 God

God hath order'd it so. Had it been Otherwise, the World had been impoverish'd long ago by Plentiful Returns into the Other State: All had been born away many Ages since by our greedy Forefathers; and not a Foot of Land been left for their Posterity so much as to stand upon. We, as well as They, must leave all behind us; and therefore 'tis good Husbandry to use that, of which at the Best we are but Tenants for Life; that when we fail and die, and shall not have a Penny to take away with us; *They may receive; i. e. by an usual Hebraism, We may be received into Everlasting Habitations.*

We have no Reason to think it Hard, if the *Earth-Worm* be not taken in. *Misers* are in God's Account some of the vilest of Sinners. They are called *Adulterers* and *Adultereesses*, who are the *Friends of this World*; much

much more do they deserve that Infamous Character, who are its doating Lovers. *Covetousness* is declared to be *Idolatry*: and a God of Silver and Gold is no Better a *Deity* than one of Wood and Stone; only the *Metal* is so: the Worshippers of one and t'other are equally Wicked and Stupid. The Apostle could not think or speak without Tears in his

* Phil. 3. Eyes on those who *Mind* * *Eartbly*
 18, 19. *Things*; and when he writes about 'em, his Pen leaves this great *Blot* upon them, *They are Enemies to the Cross of Christ*; and then of course it follows, *Their End is Destruction*. It were easy to shew in more Scriptures than one, where they are placed among the most Abominable Wretches. It shall suffice to take notice of that wherein we are more Particularly concern'd, because 'tis a Prophecy of the *Last Days*; which by the Character of the Persons, as well as by the

Faith in Jesus Christ.

251

the Help of History and Chronology, we are sure *are* come upon us. We are told, that *Then Men shall be Boasters,* ^{2 Tim. 3. 1, 2, 3, 4, 5.} *Proud, Blasphemers, Disobedient to Parents, Unthankful, Unholy, Without Natural Affection, Truce-breakers, False Accusers, Incontinent, Fierce, Despisers of those that are Good, Traytors, Heady, High-minded, Lovers of Pleasures more than Lovers of God.* See what a Regiment here is, *Black* as that Hell it self, whither they are hastning apace: *Now Lovers of Themselves,* and of none besides; who also are *Covetous,* are in the *Head* of 'em, and march in the foremost Rank. And no Wonder if we meet them, like some Deserters when they come out of a Town surrendered to the Enemy, with a Mask on. For there's none of their Companions but have as well as they, *a Form of Godliness.* Well therefore might the *Psalmist,* when he mentioned *the Covetous,* add, ^{Ps. 10. 3.} *Whom the Lord abhors.* And

And now methinks that Man is perfectly Blind, who can't by the Eye of Faith see Multitudes of Rich Men sinking down into Hell. Methinks I have the dreadful Cry of 'em in my Ears as they are falling into it, and over-hear 'em very mournfully say, *Fools that we were, we would not lay out some of that Money which we could well enough have spared, according to God's Command; and therefore instead of mounting up to yonder Regions of Light, we are now tumbling headlong into this-----* And then the rising Stench and Smoak of the dreadful Lake of Fire and Brimstone, confusedly mingled with the Scorching Flames flashing up, and, so greedy to devour, that they Meet 'em Part of the way; do almost choak 'em, that they are not able to Finish the Sentence. And there we must leave 'em, rolling up and down in the
midst

midst of the Boiling and Black, though Flaming Waves, where the miserable Wretches must abide for Ever, without the Relief of Hope, that ever they shall have so much as the Ease of one Moment, or that any Period shall be put to their Exquisite Torments.

But I am loth my Discourse should leave my Reader in Hell; That would be a Sad Conclusion of my Book, and of his Life. I have shewn him the Gates of Death; but 'tis with this Design, to prevent his Entering in. I would not say to any Man, *Thy Money perish with thee.* I would much rather Exhort Men to labour after, and pray God they may have a better Mind, and readily part with some of their Money, that they may not lose their Souls: for 'tis impossible they should save Both of 'em. To Repentance
and

and Holiness towards God, and Faith in our Lord Jesus Christ, let there be added an Abundant Charity to the Poor; so will Rich Men lay up in store for themselves a good Foundation against the Time to come, and lay hold on Eternal Life. Amen and Amen.

F I N I S.

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